

May 1, 1919.

AN AMERICAN VIEW OF KOREAN TROUBLE

Mr. T. Philip Terry, the well-known traveller and author, who visited Chosen, has written the following letter to the Boston Herald:

Apropos of your editorial in Friday's Herald, "A Voice from Korea," it is sincerely to be hoped that no sympathetic agitation may be aroused in this country by the so-called National Independence Union and its gaseous proclamation of a Korean independence. There is enough trouble in the world without adding a few political malcontents to overthrow the only real government benighted Korea has had in her 2,100 years of tribal existence. When the Emperor Wuti of the Han dynasty invaded Chosen (Chinese Ch'ao Hsien, or (Morning calm) about B. C. 210, he found it peopled by semi-savage, nomadic Turanians with no ideas of right or self-government. The same lack of ideas prevailed when Father Gregorio de Cespedes, a zealous Jesuit missionary, and the first foreigner to penetrate the peninsula, went there in 1594. As the Koreans did not wish to learn anything, he was turned back, and for 200 years thereafter every foreigner who attempted to enter the country was murdered or deported. The severe French bombardment of Kanghwa in 1866 taught the Koreans nothing, and it remained for the United States to curb their official arrogance in the same year with a punitive expedition sent as a reproof for the atrocious murder of the crew of the American schooner Gen Sherman.

From 1265 when Kublai Khan forced the Koreans to acknowledge Mongol suzerainty, the country and its people were a constant menace to Japanese peace and progress. For centuries it was the theatre of protracted internecine wars and for 50 years prior to 1876 it was the crux of the international policy of the far east. Dreadful persecutions of Christians, and cruelty that shock the sensibilities and smack strangely of bolshevism, are the most salient episodes in the history of this backward nation. For many years the Mikado's unswerving policy had been to

correct Korean maladministration and to open the hermit kingdom to the world, and this humane and generous ambition seemed on the point of realization when Japan's ministers secured, in 1876, a treaty recognizing Chosen as an independent nation. But the Bolshevik rats under the throne were hard at work, and Russian greed and duplicity, coupled with the aim of preserving its own nationality, were the accelerating motives which forced Japan to annex Korea in 1910. Prior to this intervention Seoul, the ancient Korean capital, resembled an exaggerated pigsty encircled by a huge wall to prevent Korean tigers from expressing their devouring affection for the inhabitants. To-day Seoul, or Keijo, is a fine and picturesque city of magnificent buildings, spacious parks, good streets, sewers, trolleys, electric lights, telephones, schools and all the concomitants of 20th century civilization. The liberal Japanese government, working with the great missionary body, has cleansed the towns, made life safe, reformed the judiciary, introduced railways and telegraphs, established colleges, schools, libraries, homes, silk and cotton mills, industrial, agricultural and other stations, fostered mining, abolished graft and intrigue, and, in general, is doing for Chosen what Great Britain has done for India, and the United States for the Philippines and Porto Rico. When the Japanese undertook the work of reform there were but two classes in Korea, "the robbers and the robbed." Assassination was the popular method of political attack, and official rectitude was unknown. If the Japanese were to withdraw to-day and Korean independence be substituted for their wise and beneficent rule, plot, counter plot, insurrection and foreign complications would be the inevitable result. In the short space of nine years Japan has converted a going piggery into a progressive nation, and to check this development would be an international crime of the first magnitude.

T. Philip Terry

Hingham, March 14.

The ninth award of prizes to planters and employees engaged in the cultivation of ginseng took place at the Detached Office of the Monopoly Bureau at Kaisong on Sunday last. Prizes were given to fifteen cultivators and four employees for showing best results in the presence of officials ordered there from the Government-General.

Local Press

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May 2, 1919

# THE SEOUL PRES

## KOREAN AGITATORS IN PARIS.

### FRIGHTENED BY VISIT OF JAPANESE JOURNALIST.

A great deal has lately been talked of by Korean agitators at home about the activity of their comrades abroad, but in reality it appears that the latter are quite helpless and are doing practically nothing except raising a "patriotic fund" from among their ignorant yet hard-working compatriots in Hawaii and other lands. An interesting episode sent over the wires by one of the Paris correspondents of the *Osaka Asahi* affords strong testimony to this belief. Mr. Sudzuki, our informant, recently succeeded, after a wearisome search, in discovering the headquarters of the so-called Korean Independence Propaganda in a suburb of Paris. The headquarters, it is telegraphed, was housed in a mean two-storied cottage. On the night of the 24th ult. Mr. Sudzuki surprised the headquarters with a visit. In the dark passage of the house he saw a Korean, about 40 years old, who stood staring at him as he approached. He accosted the man in English: "You are Mr. Kim, aren't you?" The Korean appeared much alarmed and confused, but after keeping silent for a few moments, seemed to regain his equanimity and answered "No, I'm not. I'm Sim, private secretary of Mr. Kim."

In reply to a series of questions by our correspondent, this man stated that he arrived in Paris from Shanghai a month ago. In the house there were five young Chinese besides its Korean inmates, and Mr. Sim dropped words implying that the Koreans in Paris were in communication with a section of the people in China. He constantly cast upon his Japanese visitor a look of suspicion and was careful to speak as little as possible. He, however, disclosed that he found fault with the Japanese administration in Chosen from various points of view, and defiantly asserted that the sole means of arriving at a satisfactory solution of the Korean question was either to grant the country complete self-government or give the Koreans the status and treatment accorded to Japanese. He also said that the chief of the headquarters, Mr. Kim, was out that night, so Mr. Sudzuki bade farewell after promising to call again the following day. On the morning of the 25th, the correspondent, true to his promise, visited the headquarters again but found not a single Korean there. One of the Chinese inmates, seeing the disappointed journalist, maliciously smiled and looking at him asked said: "Mr. Kim has been working almost without sleep during the past fortnight, but, to his great chagrin, learnt that his efforts would after all be to no purpose. He was, moreover, frightened by your sudden call last night and hastily left for Marseilles early this morning." He then chuckled and added that the Korean Mr. Sudzuki saw was Mr. Kim himself.

PRINCE VI



From Kobe Wrens, May 2, 1917

THE Peking Daily News (edited by Chinese) in the course of an editorial article expresses great pleasure that the Rev. Mr. Mowry has been sentenced to six months' imprisonment with hard labour in connection with the movement in Korea. "For the purpose of our jubilation it does not matter so much as the condemnatory expletive of an itinerant white-smith whether Mr. Mowry is guilty or not. We rejoice that he has been found guilty because, whether the verdict be sustained or not, by the time the appeal can be heard, in fact almost before these words are in print, every five-cent Sunday School in America, every tin-roofed tabernacle from California to Carolina, from the Lakes to the Gulf, will be having lessons or sermons on the subject. Every missionary society in America will watch the matter with the closest attention, every Church member in the country will be talking about it, every newspaper will be full of it. For the time being, the Peace Conference will fade into insignificance, and the destinies of one American citizen will be of more absorbing interest than the destiny of millions of dollars of indemnity. The arrest and condemnation of an American missionary will be a splendid advertisement for the Korean cause. If the Japanese authorities had been sitting up at nights trying to find a way of advertising their failure in Korea they could not have devised a better way of doing so than by arresting and condemning Mr. Mowry."

W. F. Y. M. C. A.  
May 2, 1917

ARMY-6  
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### Korean Mission Doctors in War Area

Extracts from letters from Dr. A. Irving Ludlow, professor of surgery, Severance Union Medical College, Seoul, Korea.

THE FIRST of August the request came for a Red Cross unit to go to the region of the Siberian railway in Manchuria to cooperate in relief work for the Czecho-Slovak forces. We had but four days to organize the personnel of the party and pack thirty-five pieces of baggage containing mainly supplies. Besides Mrs. Ludlow and myself there are in the party Dr. Tipton of Chunju, Dr. Mansfield of Wonsan, Miss Esteb and Miss Roberts of Seoul, Miss Reiner of Pyengyang and Miss Battles of Haiju. There was a large crowd at the Seoul station to see us leave; and as the train started there was the singing of "The Star Spangled Banner." When we reached Changchun, the terminus of the Japanese railway, we considered it wise for the nurses to remain there, while the doctors continued to Harbin, Manchuria, where we are quartered in the barracks of the American Engineers Corps, consisting of sixty men.

Two Red Cross units have come from China to join us. One is composed of Doctors Tucker and Lee and three trained nurses



Korean Red Cross Unit. Dr. Ludlow in Center, Sitting

from Shanghai; while the other is composed of Doctors Hiltner, Lewis, Logan and Newman, and two nurses. There are three kinds of service possible, that of field, hospital train or base hospital work. On account of lack of accommodations for the nurses they had to remain at Changchun three weeks, but they are now at Harbin eager for service. We have secured one ward in the Russian hospital, and Dr. Logan has taken charge of it.

Our American Red Cross has been recognized as the medical corps of the Czech army, as they have very few medical men with them. They were in the first place a part of the Austrian army, but at the first opportunity they surrendered to the Russian army on the eastern front. Later they assembled and worked their way eastward in hope of going to the western battle line in Europe, via America. During the last two weeks we have had the opportunity of mingling with hundreds of the Czechs and we find them splendid men. On several occasions they have visited our barracks and their band has rendered as good music as that for which at home we pay a good sum for entrance tickets. One of the privates is a graduate of the Vienna school of music. With war developments we may have to form a base hospital at Seoul, but for the present four of the nurses and two doctors from Korea will be taken for indefinite service here. The work at Seoul may demand my return, but we would gladly remain here.

(According to the report from Seoul mission to the General Assembly, Dr. Ludlow, brother of Dr. A. C. Ludlow of Cleveland, Ohio, last year performed over 500 major operations, and treated over 17,000 patients in his clinics. Severance hospital with all of its medical work cannot but be crippled if these medical missionaries are taken to the Siberian war needs.)

1919.

May 3, 1919

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**THE SITUATION IN KOREA.**

**REPORT ON THE MASSACRE AT PAL TAN.**

**SHOCKING DETAILS.**

*From a Correspondent.]*

KOREA, Apr. 27.

The following report has been made by one of a party of foreigners who made a trip by auto to the neighbourhood of Pal Tan, a market town in the county of Su-won, Kwongki province, on April 16th, to investigate the story of the massacre of Koreans in a Christian church. The writer of this report speaks Korean fluently:—

Party left Seoul about 9.30 a.m. by writer's auto and proceeded to Pal Tan by way of Su-won and Osan, a distance of slightly over 16 miles in all. About two miles before reaching Pal Tan a large cloud of smoke was seen rising from behind a low hill beyond the market town. The car was stopped for lunch here, and the writer strolled over to a near-by cluster of houses, and finding a farmer engaged him in conversation. After a little preliminary talk the conversation was as follows:—

"What is that smoke?"  
"That is a village that has been burned."

"When was it burned?"  
"Yesterday."  
"How was it burned?"  
(Glancing around fearfully) "By the soldiers."

"Why? Did the people riot or shout for Independence here?"

"No, but that is a Christian village."  
"Has there been no cheering for independence here?"

"Some time ago there was in the market town on market day."  
"But not in that village?"

"I do not think so. Why would they shout all by themselves without any gathering of people?"

"Have the soldiers been here to this village? Are you Christians?"

"On, no, there are no Christians here."  
"What is the name of that village?"  
"Cbay sum ni."

I then found another man in the same village, and the same questions brought the same answers, with the added information that there were few or no travellers and that it was difficult to know what was happening and the people had not been allowed to gather for market on the last market day.

After lunch we drove down to the town and left the car, as it was impossible to cross the stream at the entrance to the town. We walked past the police station, which is situated where the two main roads entering the town meet. A file of soldiers of the 78th Regiment was standing outside the station. As we were passing a Japanese policeman came out and demanded where we were going and ordered us into the station. We entered and two Japanese officers got up and left. We all noticed their shoulder straps, which were red with three stars. This, I am told, is the badge of a first sergeant. The policeman who had called us into the station shouldered a carbine and followed the officers, and in a moment we saw them setting off on the road to Namyang with the policeman in the lead.

Mr. B. now presented his card to the officer and conversed with him in Japanese. I do not speak Japanese, but know a little and followed a large part of the conversation. After chatting about the roads, bridges, mutual acquaintances in Seoul, etc., Mr. B. casually asked about the fire. The chief said that there had been a small fire, but that it was now out and did not amount to much. Asked about the disturbances, he said that there had been a little disturbance in that part of the country, but that it was now over.

After some more general conversation Mr. B. asked if 'rikishas could be procured in the town, as we would like to make a little excursion and see the fire. The chief asked, "Which fire?" Mr. B. said the near-by one, but that we would probably like to ride a little for three or four miles in the country. The chief seemed a little surprised, but said "Yes" and sent a policeman with us to the 'rikisha stand, where we hired three 'rikishas and set out. The village from which the smoke was rising was not more a mile from the town, and after a short ride we left the 'rikishas and walked around the foot of the hill, on the sides of which was the village we had seen.

Our estimate and the statements of the Koreans agreed that the village had consisted of about forty houses. Only four or five were left standing. The rest were heaps of smoking ashes with flames still visible here and there. We saw groups of woman, children, and old men, sitting on the hillside above the village watching the ruins in dumb despair.

We walked the entire length of the village, and about half-way up we saw the corpse of a young man, horribly burned, lying just outside of a building which we learned afterwards had been the church. This body was photographed as it lay. After going the length of the village we came back along the hillside and called to a man sitting in one of the groups mentioned. He came and I questioned him, but found that fear and shock had numbed him. He held his head in his hand and said that everything he had and all the results of years of hard work had gone. I consoled with him and asked when the fire had occurred. He said "About this time yesterday." (2 p.m.)

"How did it start?"  
"Why, the soldiers."

"Were many people burned or hurt?"  
"The soldiers killed all the Christians who were in the church."

"What were they in the church on Tuesday afternoon for?"  
"Why, the soldiers came and ordered the Christian men to gather in the church."

"Were there women in the church?"  
"No, the women were told not to."

"Well, after the Christians gathered in the church what happened?"  
"The soldiers fired on them and also used their knives (swords and bayonets); then set fire to the church."

"How did the other houses catch?"  
"Some caught from the church, and on the other side, where the wind blew, the flames, were set on fire by the soldiers."

"How is that you have."  
"I am not a Christian, and only the Christians were ordered to gather."

"Your house also was burnt?"  
"Yes, there are the ruins" (pointing).  
"But there are a few houses left. How about those?"

"Those stood by themselves, and after the fire had been set in several places if they did not catch they did not set the rest."

I then left this man and walked over to another group. Here there were several young women with babies at the breast, an old woman and a young boy about nineteen or twenty.

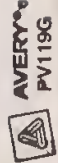
These people were Christians and knew C. of the Methodist mission in whose district this church was. I asked the same or nearly the same questions and got the same answers as to time, method, number of killed, setting of the fire, etc., etc. I asked the young man how he happened to be alive, and he replied that he had been away gathering wood on the hills and had returned at night to find all his friends and male relations dead

and buried under the flaming ruins of the church. These people showed us where the church had stood, and we went down and found another corpse which was also photographed. The other bodies were still under the ruins of the church.

The people were absolutely destitute. Here and there a few household goods had been snatched from the flames, but none of the little groups seemed to have more than a very small bowl of rice or grain for all the survivors. They said that most of them had lost their grain seed for the coming year, and everything, including domestic animals, upon which they are very dependent. We bid goodbye to this group after taking their picture and walked through the village to one of the houses that was still standing. Here the owner was a very old man, who said that his house stood alone and had not caught and had not been set because he was not a Christian. His account of the event tallied in every way with that of the others. He did not know how many had been killed, but put the number at about thirty. After taking a few more photos we returned to the 'rikishas and started back to town. The 'rikisha colies offered to take us to another place about three miles further on, Suchone, where the same thing had happened a few days before. They volunteered that about fifteen places had been burnt, in most cases Christian centres. This tallied with other stories, and with reports brought up to Seoul to the missionaries in charge of the district. The soldiers had been brought in by auto about two weeks or ten days before and the first villages had been burnt at that time. The chief of police had reported that the trouble had been over some time, and we heard no accusations that there had been any violence on the part of the Koreans in this village which we visited, though the police claim that violence had been committed in other places. We bade goodbye to the police, and returned to Seoul by auto, as we had come, reaching Seoul about 5.30 p.m.

It will be understood that as I was born in this country I can be absolutely sure as to the conversations with the Koreans, and of course of the things which I saw. The Japanese conversations, however, I followed by words here and there, such as fire, riot, small, no, yes, bridge, road, auto, etc.

(same reference, continued 6177 ->



ALLEGED POPULAR ANTI-  
CHRISTIAN MOVEMENT.

A Seoul dispatch to the *Asahi* says that the hostility and hatred of the Koreans at large towards the Heavenly Path and Christianity are increasing. This hostile sentiment is particularly pronounced at some places in North Pyongando, where people refuse to carry on any commercial transactions with the adherents of the Heavenly Path. Placed in this embarrassing position some of the converts are either abandoning their faith or crossing the Yalu into Chinese territory to settle down. At a certain place in North Kyungsang province, the message further remarks, popular resentment has been aroused against Christianity because of the allegation that some missionaries instigated disturbances. In corroboration of his statement the Seoul correspondent of the *Osaka* journal says that there was not a single Korean present at any church on Sunday (the 27th ultimo). Another dispatch from Seoul to the same paper says that Li Kan-kyo and a dozen other Koreans have recently been arrested by the Kyungsung police in that city. It is stated that these Koreans organised a secret society soon after the outbreak of the disturbances and have been inciting the law-abiding people to trouble.

It seems hardly likely that persecution should actually have had the effect described.

EMPEROR MEIJI AND PRESIDENT  
ROOSEVELT.

INTERESTING REMINISCENCES

In the May issue of the *Chugui Shinron* edited by Mr. M. Kimura, Viscount K. Kaneko, Privy Counsellor, publishes some very interesting reminiscences of the late Emperor Meiji and President Roosevelt. He writes:

During the Russo-Japanese War I was despatched to the United States on a special mission and had frequent occasion to see General Roosevelt, then President of the great republic, who passed away a few months ago.

It was on March 20, 1905, soon after the Battle of Mukden, in which our army won a great victory, that Mr. Roosevelt invited me by wire to Washington to take luncheon with him. I accepted the invitation and, presented myself at the White House. The President welcomed me at the porch and, shaking hands with me, enthusiastically expressed his congratulations, saying: "This is really an unprecedentedly great victory." The luncheon given me was an informal affair participated in only by Mrs. Roosevelt and their sons. After luncheon, I was ushered into another room, where Mr. Roosevelt and I talked freely for a while. The President sent for Mr. Taft, Secretary of War, who was then taking charge of the duty of Mr. John Hay, Secretary of State, who was travelling in Europe for the sake of his health. Mr. Taft soon joined us and we exchanged views concerning the victory at Mukden and the future of the war, besides discussing some diplomatic questions.

Mr. Roosevelt told me that he was soon leaving for Colorado on a bear hunt for six weeks, adding that Mr. Taft would take charge of diplomatic affairs during his absence. It was usual for the President on such occasions to keep his whereabouts secret, so that he might not be bothered with letters and telegrams. On this occasion, however, Mr. Roosevelt said to me that, in view of the war, he would keep himself in touch with Mr. Taft and, should I desire to consult with him concerning the war and diplomatic situation, I could communicate with Mr. Taft, and he would then immediately

to the Emperor." "If so," replied Mr. Roosevelt, "I shall be more than glad to comply with your request. I shall present the biggest one to His Majesty together with my letter." He asked me to convey them to the Emperor when I returned home after the restoration of peace between Russia and Japan. As I left the White House, the President hoped that the imminent naval engagement would bring to Japan greater success than that he had secured in his bear hunt.

When the Peace Treaty of Portsmouth was concluded, received an invitation to luncheon from Mr. Roosevelt. It was dated Oyster Bay, September 2, and said that the bear skin he promised would be handed to me on the occasion. A few days after I was called to Oyster Bay by telephone and when I called on the President I was shown the bear skin. It was the biggest of the kind I ever saw, being ten feet by eight. Mr. Roosevelt handed it to me together with his letter to the Emperor.

In October I returned to Tokyo and being received in audience, I presented to His Majesty Mr. Roosevelt's letter and his present, explaining how it was entrusted to me. A few days after Count Tanaka, Minister of the Imperial Household, called on me and said: "His Majesty wishes to make a present to President Roosevelt in return for his courtesy. What should it be?" I suggested that as Mr. Roosevelt was an admirer of Bushido and was once a soldier himself, he would be pleased if His Majesty presented him with a suit of mail such as was formerly worn by Japanese samurai. Accordingly it was arranged that a fine specimen of red-threaded armour should be presented to him, and this was done through Viscount Aoki, the first Ambassador appointed after the raising of the Japanese Legation at Washington to the rank of an Embassy. I think that the armour is still in the possession of the widow of the late President in her house at Oyster Bay.

Mr. Roosevelt always held the late Emperor in great esteem. On September 10, 1905, when I called on him at Oyster Bay to bid good bye, he asked me to convey a message to His Majesty to the following

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# MR. MOWRY KEPT OUT OF KOREAN TROUBLE

## Stated That an American He Could Have Nothing to Do With Movement

### FULL DETAILS OF TRIAL

#### Told Korean Pupils That He Would Not Protect Them if They Were Guilty

That Rev. E. M. Mowry, while he actually did allow Korean friends, who it appeared were wanted by the Japanese authorities, to sleep in his premises, told them that he could not conceal or protect them, is one of the most salient features of the hearing of his case which took place on April 15, at the Pong Yang local court.

Rev. Mr. Mowry was emphatic on the point that he had no knowledge of the fact that these Koreans were accused of wrongdoing, although he did suspect that they were in hiding. He had always said that, as he was an American, he could have nothing whatever to do with the independence movement, and had declined to give any advice on the subject.

The trial was presided over by Judge Horibe, with Public Prosecutor Endo conducting the case of the prosecution. A detailed report of the trial, as well as a statement leading up thereto, has been secured from Mr. Samuel A. Moffett, who was present at the time it sat:

#### Very Short Notice Given

"On Thursday, April 10, I secured permission from the Public Prosecutor, Mr. Itano, to see Mr. Mowry on the 11th and to have Mrs. Mowry see him on the 12th, at the same time I learned that the investigation was not yet finished and I preferred the request that when the investigation was finished, in case that he was held for trial, I should be notified. On the 11th I saw Mr. Mowry and was permitted to talk with him fifteen or twenty minutes, but was not allowed to say anything concerning his case. A detective intimated to me that he would probably be sent to Seoul for examination. On the 12th Mrs. Mowry saw him and again it was intimated that he would not be detained long. Monday afternoon, the 14th, I received a telephone message from the Methodist Hospital saying that a gentleman had requested them to tell me that Mr. Mowry's trial would be held tomorrow at 10 o'clock, the 15th. Coming indirectly and at such short notice, I hardly credited the report, but on the morning of the 15th Mr. Bernheisel and I went to the judicial building, shortly before 10 o'clock and learned that the public trial was to be held that morning. Some time after 10 o'clock we were requested to go into the court-room and found the court convened with the judge, prosecutor, interpreter and clerk on the bench, court officers, officers behind them, Mr. Mowry seated below, six gentlemen and policemen in guard, three Japanese reporters and some thirty or forty Koreans and Japanese spectators. Mr. Mowry was requested to stand up and the following examination took place conducted by the judge through an interpreter:

Here follows a full verbatim account of the trial, giving the questions and answers in detail, and while much thereof, which is simply formal legal inquiries into the defendant's name, age and history, may be omitted as having no material bearing on the facts of the case, the main portions are interesting, not only on account of their intrinsic value, but also because of the insight which they give into the mechanics of Japanese courts, which differ quite materially from those of America, being evidently modeled more after the French system of jurisprudence.

#### Did Not Attend Meeting

After covering in some detail Mr. Mowry's personal history, including his work in Korea, since 1900, the charge was read to the effect that: "knowing that police were searching for them you gave permission for the following boys to remain in your house: Yi Posik for 10 days; Kil Chinkyung for several days; Yi Kim Ho, Kim Taisul and Yi Insyun from the 2nd to the 4th of April."

The matter of Mr. Mowry's relation to the Koreans named in the charge was gone into with much detail. It appeared that they were his pupils, and some secretarial work had been done by them, also, while the relations were also those of friends. The trial then went on:

Q. Did you go the Soong Tuk school on March 1st?

A. No.

Q. Were you at the Prince Yi Memorial Service?

A. No.

Q. Did you not know of the meeting at that school of which you are Principal?

A. I knew of the meeting, was not invited and did not go.

Q. Did they ask to use the grounds for the service and you gave your consent?

A. No.

Q. Had you no relation to it or had some one else charge and gave consent?

A. I had nothing to do with it. There is some one in charge, but I do not know whether he gave consent.

Q. Did you know of the independence meeting following the service?

A. Yes, I knew of it that afternoon.

Q. Did you hear that the Christians and students met there for an independence meeting?

A. I heard of it.

Q. Did you hear that they had read the declaration of independence, made a speech, raised the Chosen flag, etc.?

A. Yes I heard of it.

Q. Did you know that they called "dances" and went down into the streets shouting it?

A. Yes I heard of it and also saw it.

Q. Did you know the order of exercises?

A. No.

#### Acted as Host Not Protector

After going into the matter of the sources from which Mr. Mowry secured his information, the court went into the details of the stay of the students mentioned on the premises occupied by the respondent, as follows:

Q. On March 6th, did Yi Posik come

and ask to stay at your house?

A. He was at our house, but for what reason I do not say, and I do not know what he said.

Q. Did he ask to stay there because there was no other place to stay?

A. I have no recollection of just what he said.

Q. From the 6th day to the 14th of the third month were he in your house and did he eat there?

A. Yes.

Q. Did you give him blankets, etc., to sleep at your house?

A. Yes.

Q. Did he sleep one night in a certain room and after that in another certain room?

A. Yes.

Q. Did he stay at your house all the time and not go out?

A. No, he went out.

Q. Both night and day?

A. I suppose so.

Q. Yi Posik said he was hiding. Did you know that also?

A. He did not say so to me, but on one day I guessed that that was true.

Q. You guessed that he was hiding, and kept him?

A. I as a host received him as a guest but told him that I could not protect him if he was doing anything he should not.

Q. You said that you guessed he was hiding but said that you could not protect him and let him stay?

A. Yes.

Q. Did Kil Chinkyung come to your house at night on the third month and 7th day?

A. I do not know the day.

Q. Did you guess that he was fleeing from arrest?

A. Yes.

Q. Did you consent to his staying?

A. I told him that I could receive him as a guest but could not protect him.

Q. His mother was anxious about him and did she send him there and you consented to his staying?

A. I guessed at it but had no knowledge of it.

Q. Did he come as though frightened?

A. No, he came out early and in the evening said that he wanted to stay all night.

Q. Since he was living with his mother, would you not think that in coming to a house of a westerner that there was something up?

A. Yes, Koreans often slept at my house and I could only guess at it in view of the times.

Q. Yi Posik and Kil Chinkyung slept in the same room?

A. Yes.

Q. Did you give Kil Chinkyung food?

A. Yes.

Q. Did you know that three of the boys mimeographed something in the empty house on Mr. Moffett's compound and also of the Theological Seminary?

A. No.

Q. If you did not know that, did you know that they secretly distributed announcements and the police were hunting for them?

A. I did know the police were trying to arrest such men but did not know these boys had done it.

Q. You know that they were specially hunting for such?

A. No.

#### Claim Koreans Gave Evidence

The trial went on with the details of the stay of the three Koreans covering ground very much the same as that given above, the only portion of the evidence of particular interest being contained in the following paragraphs:

Q. Did you discuss the police were hunting for them?

A. I guessed it, but that night thought nothing of it, and the next day I did think of it and told them that while I had left them sleep there, I could not protect them in case they were doing anything they should not.

Q. Did you give them blankets and food?

A. Blankets but no food.

Q. Yi Insyun says that on April 1st, he came to you and you saw he was fleeing and you gave him consent to sleep there and that on the 2nd day he said to you he was fleeing from arrest. Also Kim Taisul was at Miss Doriss' house on April 3rd, and came to you requesting to stay at your house. Is that so?

A. I consented to Yi Insyun's staying there but did not to Kim Taisul, and Yi Insyun said nothing to me about fleeing from arrest.

Q. You know they were after Kim Taisul and consented to his staying?

A. I did not know that they were particularly after him.

Q. You guessed at it.

A. Yes from his frightened appearance.

The interpreter then read a statement of evidence which had been secured from students which briefly was as follows:

"Kim Taisul says that he slept with Yi Insyun at your house on the fourth month — day Yi Insyun also says that he was fleeing from the police and asked if he could sleep there and that you consented. Kil Chinkyung says that he spent two nights and saw Yi Posik there and that he slept with him. He said that he visited at Mowry's house and you seemed to know that he was fleeing. Yi Posik says that Mr. Mowry must have guessed that I was hiding. I was there the third month — days. Yi Kyumho says that he was at Mowry's house one night on the fourth month and that you probably know that he was fleeing. He was with Yi Insyun also. Yi Posik examined the third time said he slept in a small room after that with Kil Chinkyung in a bedroom. Kil Chinkyung says that he slept one night in a small room and after that in a bedroom with Yi Posik. Yi Kyumho says that he slept there the first day of the fourth month.

The judge then proceeded, saying: Taking this evidence into consideration, you have allowed them to sleep there. Have you anything to show that you have not violated the law?"

#### Kept Free From Movement

A. I allowed them to stay as guests, but I did not hide them as fugitives. I made no effort to conceal them, and I told them I could not do so. I told them I know of nothing you have done which is wrong, and you must not do anything wrong while here. I cannot conceal or protect you."

Q. Then you think that if they had said that they were criminals and asked to be executed, it would have been a crime, but otherwise not?

A. If I had been informed that the police were trying to arrest them and had concealed them, it would have been wrong, but I did not know that they were criminals. If any one had come to arrest them, and I had concealed them, it would have been wrong.

Q. Then when they came to arrest them, since you did not conceal them, you think it was no crime. Have you anything else to say in defense?

A. Nothing that I think of concerning this matter nothing further, but concerning the independence movement

I would say that I had nothing whatever to do with it and kept free from arrest as an American, I told them that I could have nothing to do with it.

Q. Have you anything else to say?

A. When asked by Koreans about the independence movement, I said I could say nothing about it and could give no advice.

#### Christianity Must Be Suspected

"The Prosecutor then arose and spoke. He said: From the evidence and from your own statement it appears that all the students were to be arrested and you in part knew it, or guessed that the boys who fled to your house were fleeing. And the boys say that they asked to be hidden and yet you say that you did not know clearly they were asking protection. This is the same as knowing, and while there may be a difference in the gravity of the crime, yet both are a violation of the law. The law provides a punishment of imprisonment of two years or less or a fine of ¥200 or less. During the third month from Seoul to Pyeung Yang the Christian people were all engaged in demonstrations and this has continued until now and has not yet been quieted, and because of that while rumors say that certain people are inciting the Koreans, it seems that they may have been doing so and therefore are guilty in the American possessions of Hawaii and Philippines there are those who oppose President Wilson, and if in these countries agitators for independence were concealed by the Japanese there, what would the American officials do? It would be a crime for the Japanese there to conceal criminals. There is no doubt guilt in this case even though you say that you did not know it was a crime. It is impossible not to suspect Christianity in this matter and you conceal those who agitated for independence. Your crime is a grave one, but on one side you taking employes and students who had no place to flee to was in a sense a manifestation of human kindness. I demand a sentence of six months' imprisonment."

"The interpreter then spoke: Did you understand the Prosecutor's address?"

A. I understand it fairly well. (The kang torosso.)

Q. Have you anything to say in the way of argument?

"Mr. Mowry evidently misunderstood the Prosecutor's request for a six months' sentence and said, 'What has been sentenced upon?' is six months the decision?"

Q. Do you consider that you are not guilty?

A. Since I said that I had no intention of concealing them I have committed no crime. If I had been given information of the desire to arrest them and had concealed them it would have been wrong, but there was no such information given me and no attempt to arrest them had been made there.

"The judge then said: The trial is ended. Judgment will be rendered at 10 o'clock on the 19th."

#### Chance for Appeal

"The wicker basket was then put on Mr. Mowry's head and face, and he was led off by a policeman. We went at once to Mr. Itano, a prosecutor, not the one in the trial, and asked if in accord with Japanese law no opportunity was given for securing a lawyer before proceeding to trial."

He said: You had a right to secure a lawyer, and I sent word to you yesterday afternoon that the trial would take place today."

We asked when Mr. Mowry knew that his trial was to take place today, and he said: "Yesterday afternoon."

We asked if Mr. Mowry had been asked if he wished a lawyer? He said: "No, it was not customary except in grave cases. We said that we had had no opportunity to secure a lawyer for him since the trial had been brought off so suddenly."

He said that we could have asked for a postponement of the trial. We replied that we were given no such information. We asked whether in Japanese law there was any provision for a request for a new trial, and he said: "No, but if judgment is rendered, an appeal can be taken and a lawyer secured." We replied that in case he were acquitted, our having no opportunity to secure a lawyer would make no difference, but that if he were convicted it was a matter of great importance. We remarked that we had no opportunity to confer with Mr. Mowry about a lawyer or a request for a postponement or anything in connection with the case, as in the interviews allowed we were strictly forbidden to say anything at all about his case. The prosecutor remarked that they had pushed his case ahead out of consideration for him, as they did not care to prolong his confinement. We then went to the telegraph office and wired a statement of the facts to the Consul General."

#### COLUMBIA PARK BOYS COMING TO JAPAN

##### Famous Organization of Young Americans Soon to Be in Yokohama

The Columbia Park Boys' Club is coming to Japan soon, according to an announcement by Mr. Grace, their adrepreneur, who is now in Yokohama. Mr. Grace has arranged for two entertainments to be given at the Gaiety and another, perhaps in the Yokohama Memorial Hall, the proceeds of which will be given to the sufferers of the flu.

The Columbia Park Boys' Club is from San Francisco. The boys will arrive in Yokohama on May 29 on the Nanking. They are members of an organization of boys who are famous for doing things unusual. Under the name "American Boys" they went around the world on a completely self-supporting trip of eleven months, crossing America, visiting London, Paris, Genoa and Naples, journeying through the Suez Canal, the Red Sea, the Indian Ocean to Australia, Manila, Hongkong and Japan, a 36,000-mile journey, the longest ever recorded in the history of boys' life in any land.

Last year they undertook a new departure and appeared in caudville in a thirty weeks' trip to various cities in America ending up with a two weeks' engagement at the Orpheum of San Francisco and Los Angeles.

The longest walking trip ever made by a party of boys was made by these boys who walked from the Panama-Pacific Exposition at San Francisco to San Diego, a distance of 610 miles. Their program includes music, both orchestra and voice, and dancing, farce and caudville stunts.

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Japan and America will Fight.

Translation from the Osaka Mainichi, May 25, 1915, by Miss Feet.

The Great Green Snake. This snake ~~will~~ is gentle and harmless, but it catches and eats rats. It is of gentle appearance and never frightful, but when it is injured by a bad child it meets death. The bad child too, has little conscience. Understanding that the killing of a snake is wicked and fearing the snake every night in his dream, he trembles with fright, and breaking into perspiration is in great distress. The snake never forgets the pitilessness and wickedness of the child, and gives up the purpose of revenge.

America's attitude to Japan is that of the bad child to the green snake. In the American Senate Mr. Lewis said in a speech: "The next war will be fought in the Far East. It will be on the Pacific at Kasu (?)". Just so the wicked child terrifies the green snake he has killed it. But the child understanding his wickedness is uneasy in his mind. His whole conscience chides him for killing the snake, and in uneasy dreams his body is sick with unendurable distress. Though Mr. Lewis doesn't say just <sup>the</sup> what war in the Far East will be, he cannot mean anything but a war between Japan and America. He says the war will be in the neighborhood of Kasu, and by this he means that America will fight Japan. Since a strong member of the Senate like Mr. Lewis thinks this and tells it to all his countrymen, it is not difficult to believe that he speaks as a representative of the people and that there are many Americans who believe as he does. For what reason he thinks America and Japan will fight we are at a loss to know. Japan like the green snake that catches rats is mild and gentle, but it will oppose those who seek to disturb the peace of the world. Japan has only one aim, and that is to preserve the peace of the world and its civilization.

The white race, like the bad child killing the snake, is wickedly treating the yellow race. Because the yellow race is going forward with strength, the white race is jealous and is thinking bad things of us. They hate the yellow peoples and according to their power harm them, and want to make it impossible for them to live.

To know that the Americans are without principle and religion. Therefore they fear that their enemy (Japan) will repay them; and nursing this doubt they think what Japan has never dreamed of, namely that there will be war between the two countries. They are needlessly distressing themselves. Their fear of Japan is like a fever. The Japanese think: "How can a war arise between Japan and America?" The thought of America is without reason and even laughable. But if we stop to consider why America indulges in such needless fears and cherishes such doubts, we perceive that it is somewhat for the same reason that the bad child was troubled with nightmares after killing the green snake.

America has many reasons for having <sup>a troubled</sup> ~~troubled~~ conscience in regard to Japan. If we think of the things that are of concern to America and Japan, anyone would know that such would be the case. We mention several: First, Japan has always been grateful for the help and teaching received from America in the past. But the

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... of the world... all that they would do... the...  
 islands and the... revert Japan from being... with other countries.  
 ... and they think of advantage or disadvantage in Japan...  
 ... the... islands? Third, was it not America that...  
 ... islands... look from the Japanese, ...  
 ... the... the work of a few strong powers...  
 ... countries? This is... They opposed our...  
 ... and the Peace Conference insulted the Japanese and all of  
 ... islands... look at America that follows after... for the use...

Fifthly, was it not America that wanted to prevent Japan from getting by the Peace  
 Treaty, the islands in the South Pacific? Sixthly, isn't it America that wants to build  
 up a great navy, but insists upon Japan and other countries reducing their armies?  
 Seventhly, isn't it America that is opposing Japan's claims in South Manchuria and  
 Shandong? Eighthly, isn't it Americans who whenever they go into China invite the  
 of the Chinese against Japan? Ninthly, isn't it America that opposes other countries  
 making loans to China and sending arms and ammunition, while making loans and sending  
 arms herself? Tenth, isn't it America that blocks Japan's progress in China while she  
 seeks to build up her own power there? Eleventh, isn't it America, while saving at  
 the Peace Conference that she is voluntarily giving independence to the Philippines,  
 is really not giving it, and is at the same time encouraging Korea in her uprising  
 for independence thus becoming responsible for the death of many Koreans?

Americans are of different race from the Japanese. Japanese are a yellow race  
 living in the Far East, and because their position in the world is fast becoming so  
 prosperous and happy as the condition of America, they insult and oppress and oppress  
 them. Contrary to the purpose of God and the principles of humanity, they persecute  
 the Japanese and in their disputes <sup>are</sup> insulting. Of a truth they are like the  
 child in his treatment of the great green snake. Americans are also people, and must  
 have some conscience. Therefore when they think of the wrong they have committed  
 against Japan, even though they have a mind to repent, like serpents, good comes from  
 bad ones, the whole people will relieve and follow after the wrong. (already taught  
 them. And this is like a rot overly good person who wants to repent but cannot because  
 there are obstacles in the way. In the end these wrong thoughts prevent repentance.  
 Therefore America lives in fear that Japan will avenge herself of her wrongs, and  
 thinks that Japan will fight America. So she is making great preparations for the war.  
 Little by little her treatment of Japan grows worse. The Japanese haven't a thought  
 as much as <sup>one</sup> hair of the head of fighting with America, but on the brain of America  
 the thought is always present. The Americans in their anxiety have sown the seeds of  
 this thought and are nourishing it, hoping to get a harvest from the war. The relations  
 between American and Japan are bad. That the waves of the Pacific cannot be quiet and  
 that the world cannot <sup>at peace</sup> ~~be~~ is the work of America and not of Japan. Japan has  
 used every effort to overcome America's oppression and arrogance, but has not been

(over)

May 6

MAY 6, 1919.—[PART I.]

# er Reported Agreement.

## JAPS ASSAULT AMERICANS.

### Women Missionaries in Korea Struck with Guns; Girls Tied to Posts, Flogged.

[EXCLUSIVE DISPATCH]

WASHINGTON, May 5.—“The American headquarters of the Provisional Government of Korea,” with representatives in Washington, issued a statement today giving an account of the Korean revolution, as seen by an American woman. Details of an assault on two American women by Japanese soldiers were told, and treatment accorded revolutionists by the Japanese was described.

“Korean schoolgirls were tied to the telephone poles and flogged publicly by Japanese gendarmes,” says the statement. “Christians in jail are tied to crosses, stripped of their clothing and beaten. Churches are being looted, Bibles destroyed, and other evidences given of the Japanese attempt to stamp out the revolt.”

The letter containing the account was written by Miss Grace L. Dillingham of Pyeng Yang, Korea, formerly of New York, who after describing the revolution and the passive submission of the people to the police, said:

The plan was to come out unarmed and make these general demonstrations with the hope of getting a hearing at the Peace Conference. The leaders would, of course, be imprisoned, but they were willing to be martyrs. The students, male and female, of the government and mission schools demanded the same privileges as the Japanese have. Ever so many of them, boys and girls, are in prison—which they also expected. What they did not count on was the brutal treatment by the police soldiers in some places. Here they fired into the crowds and killed and wounded ever so many. Dr. Fellwell's hospital is full of them. Two died, one has had to have an arm amputated from the shoulder, and one a girl. Schoolgirls were tied to telephone poles by their braids and flogged. One of our missionaries saw a man standing with his back to the rear, strapped with a bayonet.

“Mrs. Moore and Mrs. Trisal were stopped on their way to our hospital. They tried to go on in obedience to the guard's command, and he struck them both in the back with the butt of his gun. He pushed the girls and carried them to the hospital where they are now lying in the wards.”

“The Japanese are using their bayonets and swords for flogging.”

taken are the most meek and bashful ones. Some of our girl teachers are in prison, sentenced for some length of time. They will not allow warm clothing to be given the girls who were taken in their summer clothes. Today I've had all I could do to keep warm in all I have.

“Churches are being looted, Bibles burned, and there is an attempt to crush Christianity. Of course, the Christians went in to do their bit along with the rest and will have to take the consequences, but it is hard to see them so roughly handled.”

In dealing with the Japanese delegates, Mr. Wilson found himself pitted against the same Viscount Chinda, who, as Ambassador to the United States, compelled the administration to back down on the proposed immigration legislation in 1916. The administration, through Secretary of State Lansing and Secretary of Labor Wilson, had approved the bill to exclude immigrants not eligible to American citizenship. To the repeated protests of the Japanese that such a provision would exclude Japanese, the administration paid no heed until Viscount Chinda went to the White House with pointed demands. At the moment the Sussex incident threatened to precipitate war between the United States and Germany.

Mr. Wilson yielded to the Japanese demands and not only caused Congress to eliminate the exclusion clause from the immigration bill, but to replace it with a provision excluding all Asiatics except Japanese.

In 1917, Japan, with her eye on the main chance, negotiated the secret treaty with England and France, giving her not only Asiatic concessions, but the Pacific islands which screen the United States from the Philippines.

Then Japan sent to Washington Viscount Ishii, who skillfully won from the administration the Lansing-Ishii agreement in which the United States formally recognized Japan's “special interests in China.”

The secret treaty with Great Britain and France “compensated” Japan for permitting China to come into the war. The negotiations between Viscount Ishii and Secretary Lansing, according to the latter, dictated from Japan to the United States, led to cooperation “the complete” of Provisional Government of Korea, which was established in 1919.

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THE STRUGGLE OF KOREAN CHURCH  
DURING  
JAPANESE OCCUPATION

Chul Kim  
EC 41  
May 7, 1983

however temporary, with a local committee in each township acting in coordination, was a performance unmatched by the hatred Ilchin-hoe in its heyday. For the first time widely, schools were aroused and students reasserted their classic role of demonstration and protest in modern times. Largely because of the role of Christianity in education and movement, girl students were prominent, and woman played parts in the organization, taking their places popularly for the first time on the national political stage. The movement marked the first national response to a Western idea—the first proof in centuries that Korean determination could be national.<sup>13</sup>

Its success had deeper implications. Somewhat like Gandhi's movement in India, the high idealism of March 1, its very impracticality, validated the mobilization of a nation as no armed rebellion could have done and clothed it with an abiding sense of righteousness and faith.

As time passes, it seems clearer that nothing else could have succeeded so well. The Independence Declaration was truly eloquent and moving, especially the Korean gesture of signing and reading it in full acceptance of coming arrest. There was dignity and pathos also in unarmed demonstrations of thousands throughout the country. The minute nation-wide preparations executed without betrayal under the eyes of a police state demonstrated a new confidence and trust. No successful armed rebellion being possible, a peaceful movement, fully justified, led by religious leaders, supported by students, without any touch of selfishness, probably marshaled national spirit as nothing else could. Cruel suppression served only to highlight these qualities and engrave them—a d hatred for Japanese methods—into the national consciousness. In its electric spontaneity and almost incredibly swift and secret oral communication, we read the latent strength of the mass society, once an idea that can mobilize it has been planted; a strange strength that then proved invocable even with little leadership. Kept alive by celebration and retelling in after-years, the March 1 movement has woven itself, beyond disappointment, into the heart of the nation. To Koreans, it is the cornerstone of their national politics, one of the few events of their history in which pride shared and closely felt. For the first time they were united behind an idea, not fragmented by competition for the same power.<sup>14</sup>

Institutionally, the Independence movement found a base in religion. Religion was the one national institution that the colonial power could not suppress.

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Korean leadership in 1919 hence came from the Christian church communities, especially in areas such as Pyongan-do where they had the strength to be centers of community action. It also came from Chondogyo groups and rural communities, especially the areas in central and southwestern Korea, where Chondogyo had begun the process of political mobilization. 15

*Quoted, Herdman*  
One has to realize that Presbyterians predominated among the Christian signers; there were no Catholics. The presbytery form of church government had taken root rapidly and effectively within Korea's council tradition and played an important role in generating and making effective an institutional base within the Christian church for the Independence Movement.

The strength of presbytery rule is demonstrated by the fact that none of the church signers were, in themselves, leaders of national repute, nor did they or their descendants become so. They were in fact, more representatives of church communities and presbyteries than individual leaders. It is one of the most important and unnoticed aspects of the Independence Movement that, in and through it, secondary institutions for almost the first time in Korean history played a major, even, decisive, role. This was a development of genuine promise for the founding of a pluralistic society. 16

#### V. The Shinto Shrine Problem

##### Shinto

Shinto is the indigenous religion of Japan. Its beginnings are lost in the mists of antiquity but it is clear that it began as a form of nature-worship. At a later date were added the cult of the Emperor and the worship of ancestors. Shinto means 'The way of the gods'-the last syllable being the Chinese 'Tao.' Shinto is the Chinese equivalent of the Japanese Kami no micho, which means 'The way of the superior beings'-the 'no' being the possessive. The indigenous religion did not receive the name Shinto until it became necessary to distinguish it from Buddhism, which had been imported into Japan with Chinese civilization.

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The name which is given in Shinto to all deities and spirits is kami-an important term, the significance of which needs to be defined for a proper understanding of Shinto. Kami is used of anything possessing supernatural power or force. It is therefore, applied to all supernatural beings (whether good or evil), to the spirits of the departed and to natural objects which possess extraordinary features. <sup>17</sup>

In the 1930's, millions of Japanese were conditioned to think that Shinto was what the militarists and nationalists had made of it-a cult of patriotism and loyalty centering in the concept of the divine origin of the imperial line. The 'imperial way' (kodo) was interpreted as identical with the 'way of the Kami.' The people were taught that the emperor and Amaterasu (Sun goddess) were identical, 'of one august body.'

Japanese children were taught that Amaterasu had sent down from heaven her grandson, Ninigi-no-mikoto, to subdue the rough forces in the Japanese islands and to rule them. He was given the three sacred treasures; the mirror, the sword, and the jewels. These signs of imperial power were passed on at the end of the divine ages to the first human emperor, Jimmu Tenno. The superiority of the Japanese nation and her people, emphasized in these primary school textbooks of that period, is traced to this unbroken lineage with its divine ancestry. <sup>18</sup>

Hence Shinto became completely identified with the national cause. Religious organizations, old and new, went along with the state. Shinto had been made into a hand maiden of the state. And some shrines became increasingly important.

## Shrine Worship

About 1930 the government began to press obeisance to the Shinto shrine upon the Church and mission. Students and teachers of all Korean schools, including Christian schools, were required to go and bow before a state Shinto shrine. If this had been a simple patriotic act, as the Japanese insisted it was, there would have been no problems. But many Korean Christians and Western missionaries could not see the division of shrines; they saw more than patriotic expression in the ceremony at the state shrine.

Because religious elements could be seen even in the ritual at the state shrines, confusion and controversy arose. Bowing before the shrine that the Japanese claimed contained the spirits of the departed, seemed to be a religious act to many. So the Korean Church, which for fifty years had preached and practiced the worship of one God, even resisting its own deep temptation to continue ancestor worship, was now faced with the problem of doing obeisance to another god or paying the consequences.<sup>19</sup>

For Christian schools the consequence of noncompliance was their loss of government recognition. The Northern Presbyterian Mission in Korea to close its schools rather than to 'compromise' its religion. In the fall of 1935, the Japanese governor of South Pyongan Province invited Dr. George S. McCune, president of the Union Christian College, and Miss V.L. Snook, principal of the Soongeui Girls' High School, in Pyengyang, to attend a conference of educational leaders of the province in his office. At the opening of the conference, the governor rose and said, "Today, before we take up the agenda, we will all go by car to the new Shinto Shrine

and pay respects" The word used was a word meaning 'worship.' This placed the two representatives of the Christian schools in a very difficult position.

"Your honor", said Dr. McCune, "Miss Snook and I must ask you to excuse us from going, because it is impossible for us, as Christians, to take part in such ceremonies". The governor probably expected such a reply, but answered, "why can't you go? You must go, or it will be considered an insult to the Emperor". They tried to explain, but the governor ordered them to go home and consider the matter for 60 days, at the end of which time, if they did not change their attitude, their educational qualifications would be taken away.<sup>20</sup>

At the end of sixty days, on the advice of the Korean pastors in the city, he still refused, and his educational qualifications were revoked. He was removed from his office as principal of the school and the Educational Bureau.

#### Position of Mission

By the time the Mission met, in June of 1936, opinion had fairly well crystallized on the question. It was felt that, much as the schools were needed, they were not worth the cost of compromise in matters of conscience. The problem had been discussed thoroughly in private. They were informed that no meeting of the mission would be permitted unless they were willing to sign an agreement to the effect that the Shrines would not be discussed at any session or in any committee meeting. In a way this has worked to the Mission's benefit, since it obviated cluttering the session with lengthy discussions that would have arrived nowhere and resulted only in hard feelings. In the course of this annual



meeting, it was decided to vote on a proposed action, without discussion. Dr. Rogers wrote, later, that he would never forget the solemn<sup>n</sup> hush that came over the assembly as the action was read the Mission bowed in prayer for guidance, and the vote was taken. It was passed by a large majority.<sup>21</sup>

The most important sentence of this action reads, "

Recognizing the increasing difficulties of maintaining our Mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the Mission approve the<sup>22</sup> policy of retiring from the field of secular education.

#### Pressure to the Church

A serious effort began to be made to get to the Church to approve shrine attendance. Following the well-accepted<sup>e</sup> method of breaking the single sticks rather than trying to break the whole bundle at once, the authorities commenced to sponsor 'voluntary' action in favor of the shrines in the various presbyteries individually, at the same time, using every means of persuasion and indirection to get individual churches and church leaders to go on record as favoring the shrine ceremonies. Every instance of compliance was played up largely in the papers and was used as a lever to secure similar action from other individuals, churches, or presbyteries.

#### 1938 General Assembly

The 1938 General Assembly, which met September 10, received a final blow in this organized program of stripping the Korean Church of its power. All the summer long the process of 'education' on the question went on. Every possible means was used to get the leaders to pledge themselves to support shrine observance.

In one prominent city, a recalcitrant pastor was asked, "If you say you can't go out and bow at the shrine, have you any objection to praying for the Empire?" He said naturally, that he had no such objection. "Does it make any difference where you do your prayer meeting?" He said he could pray anywhere, since God was everywhere. "very well," they said, "Come along," and hustled him into a taxi and took him to the shrine, stood him on the steps and told him to start praying, whereupon they snapped a picture of him that later appeared in the papers.<sup>23</sup>

As the time for the Assembly drew near, all the delegates who were known to be on the wrong side were called into their local police headquarters and told that they must not oppose any motion to approve the shrine worship. Those who demurred were put in jail to think it over. The result was that only the weak delegates or alternatives appeared at the meeting. Lest something should slip, however, the hall where the meeting was held was lined on all sides with an escort of close to two hundred police and detectives. There was no discussion permitted, the negative was not put by the Moderator, and the motion was declared passed. At once missionaries were on their feet protesting the illegal manner in which the vote was taken, but the verbal protest was not allowed.

#### Aftermath

Worship services were limited and many churches were closed. Missionaries could no longer itinerate into the country. Some of them scheduled rural Bible classes only to have them cancelled at the last minute by the police. The few churches a missionary was able to visit were always subject to police questioning after he had gone. However, many Christians not permitted to attend church services kept their faith alive in their own homes.<sup>24</sup>

#### VI. Conclusion

Footnotes

<sup>1</sup>Gregory Henderson, Korea, the Politics of the Vortex, (Cambridge: Harvard University Press, 1968), p.72.

<sup>2</sup>Ibid., pp. 73-74.

<sup>3</sup>Harry A. Rhodes, History of the Korea Mission Presbyterian Church U.S.A. 1884-1934, (Seoul: Chosen Mission Presbyterian Church, 1934), p.498.

<sup>4</sup>Ibid., 499.

<sup>5</sup>Ibid., 499.

<sup>6</sup>Allan D. Clark, History of the Korean Church, (Seoul: The Christian Literature Society of Korea, 1961), p. 158.

<sup>7</sup>Ibid., pp. 158-159.

<sup>8</sup>Ibid., p. 159.

<sup>9</sup>Ibid., p. 160.

<sup>10</sup>Roy E. Shearer, Wildfire: Church Growth in Korea, (Grand Rapids: Eerdmans, 1966), p. 138.

<sup>11</sup>Shannon McCune, Korea, Land of Broken Calm, (Princeton: Van Nostrand, 1966), p. 80.

<sup>12</sup>Allan D. Clark, History of the Korean Church, pp. 170-171.

<sup>13</sup>Gregory Henderson, Korea, the Politics of Vortex, p.82.

<sup>14</sup>Ibid., p. 82.

<sup>15</sup>Ibid., p. 83.

<sup>16</sup>Ibid., p. 83.

<sup>17</sup>A. C. Underwood, Shintoism, (London: the Epworth Press, 1934), p. 17.

<sup>18</sup>Floyd H. Ross, Shinto, the Way of Japan, (Boston: Beacon Press, 1965), p.144.

<sup>19</sup>Shearer, Wildfire: Church Growth in Korea, p.71.

<sup>20</sup>Clark, History of the Korean Church, p. 195.

<sup>21</sup>Allan D. Clark, "A Study of Religion and the State in the Japanese Empire with Particular References to the Shrine Problem in Korea" (thesis, Princeton Theological Seminary, 1939), p. 50.

<sup>22</sup>Ibid., p.51.

<sup>23</sup>Ibid., p. 71.

<sup>24</sup>Shearer, Wildfire: Church Growth in Korea, p.74.

<sup>25</sup>Clark, History of the Korean Church, p. 199.

<sup>26</sup>Samuel H. Moffett, The Christians of Korea, (New York: Friendship Press, 1962), p. 14.

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PEACE CONFERENCE AND  
 KOREAN AGITATORS.

AGITATORS DISILLUSIONED.

It seems that the strong attitude persisted in by the Japanese delegates at the Peace Conference with regard to the Shantung question, resulting in the solution of the question in favour of Japan, has made the Korean agitators wiser. Japan has not given way even a step with regard to the question, and was apparently determined to withdraw from the Conference should she not win her case. Should the independence of Chosen be brought to the conference, think the agitators, Japan will endeavour to maintain her right with even greater eagerness than that shown with regard to the Shantung question. There is little hope for Japan yielding to the Korean demand for independence, and it would be impossible even for America to induce Japan to abandon Chosen without first resorting to arms. Again, it is scarcely to be hoped that America will support the Korean demand against Japan by going the length of appealing to arms. The Koreans are quite disillusioned, and their hot heads are rapidly cooling.

THE AGITATION

ARREST OF KOREAN NOTABLE IN  
 PYONGYANG.

Mr. Yi T kwahn, councillor of Pyongyang Chamber of Commerce, was arrested on April 30, and sent under guard to Seoul the following day. He is a well-known Christian, and the charge against him is that he was connected with the fundamental plot concerning the agitation drawn up by Son Pyongheni and his faction.

CASUALTIES AND ARRESTS

According to an official report published, the number of casualties suffered by the agitators throughout Chosen from March 1 up to April 15, totals 380 in dead and 934 in injured. According to provinces, 67 deaths and 179 injuries occurred in Kyongkido, 58 deaths and 96 injuries in South Pyongan, 40 deaths and 202 injuries in North Pyongan, 24 deaths and 33 injuries in North Chongchongdo, 54 deaths and 72 injuries in South Chongchongdo, 42 deaths and 30 injuries in Kangwondo, 3 injuries only in

South Chonlado, 13 deaths and 7 injuries in North Chonlado, 15 deaths and 16 injuries in North Kyongsangdo, 39 deaths and 108 injuries in South Kyongsangdo, 12 deaths and 93 injuries in Wonsangdo, 10 deaths and 62 injuries in South Hamkyongdo, and 6 deaths and 33 injuries in North Hamkyongdo. As for the number of arrests in connection with the agitation, a report from the same source says that there were 5,256 male and 138 female prisoners throughout the peninsula on April 29, while up to the same date, 280 males and 11 females had been sentenced, bringing the total since the beginning of the trouble to 5,693.

TOURIST PARTIES TO CHOSEN.

A party of twenty Americans, led by Dr. Marble, will arrive in Seoul on Saturday evening next on a tour of inspection. After staying in Seoul for two or three days, the party is expected to leave for Mukden on the 13th inst. Another party to Chosen composed of ten Japanese businessmen in Niigata Prefecture landed at Fusan on Wednesday. After visiting Seoul and Pyongyang, the party will leave for Pengchihui, Manchuria, on Saturday. Under the auspices of the Hiran Firm of Osaka, a party of thirty merchants also arrived at Fusan on Wednesday on a tour of inspection. The party will visit not only Seoul but various other places of business importance and return home on the 17th inst.

DISTANT EARTHQUAKE RECORDED IN CHEMULPO.

The Chemulpo Meteorological Observatory courteously informs us that on the 3d inst, at about 9 a.m., the seismometer of the Observatory recorded a distant earthquake. Slight vibration occurred at 9 h 55 m 29 s a.m., and the principal tremor was passed at 9 h 58 m 19 s. At 10 h 5 m 24 s, the largest vibration with a width of eight m.m. was attained. Several more remarkable tremors followed, but the vibration gradually waned, and at 11 h 48 m, it ceased entirely. The centre of the earthquake is calculated as being some 1,800 km. east of Chemulpo and probably off Kiukwazan, Japan.



May 10, 1919

## THE SEOUL PRESS

### A VISIT TO WEST GATE PRISON

A few days ago a representative of the *Seoul Press* was granted the privilege of visiting West Gate Prison to inspect conditions there. This prison stands near the Independence Gate and is located in one of the sunniest and most healthy places in the whole city, and has a beautiful pine-clad hill side as a background. The yard is enclosed by a high brick wall and contains several brick buildings, besides an office and a number of work shops built of wood. The ground is kept scrupulously clean and everything is in perfect order. It is in this prison that leaders of the recent agitation and many who took part in it are kept pending their public trial.

The writer was courteously received by Mr. Kakihara, Governor of the prison, in his office and was supplied with some interesting information concerning the prisoners in his charge. This official is, by the way, one of the ablest men the government-General of Chosen has in its service. He is a man of broad and enlightened views and is most kind hearted. Asked what was the behaviour of prisoners connected with the agitation, Mr. Kakihara said that it was generally very good. When first brought to the prison, many of them were found to be in an exceedingly excited and nervous condition. He caused baths to be prepared for them and cautioned the jailers under him to avoid as far as possible saying or doing anything that might provoke them. In a few days the prisoners recovered their mental equilibrium and have since been calm and orderly in their behaviour. They are allowed to take their daily exercise in the open and every four or five days have a bath. As for food, those that can afford it are allowed to have it brought in either from their own houses or by specially appointed purveyors. By way of precaution against epidemics, the food brought in from the outside is very carefully examined. All the prisoners are in excellent health. The prisoners are also allowed to have books sent in and the Governor also arranged for Christians to be given the Bible, many copies of which were brought for their benefit.

After being furnished with these particulars, the writer was shown over the prison by the Governor and the Chief warden. As with the outside, the inside of the prison was faultlessly clean and all the prisoners were in very good health. The leaders of the agitation were confined separately, but others in groups of ten or a dozen. In spite of their unenviable position, none of them looked dejected or desperate but rather appeared to be in a cheerful frame of mind. The writer was allowed to speak to a few of them, with whom he is acquainted, and was pleased to hear thankful words from them concerning their treatment. The Governor spoke kind words to them, inquiring after their health and all answered gratefully and with beaming smiles. There was not to be seen the slightest trace of rancour in the countenance of any one of the prisoners nor any sign of defiance in their behaviour.

The writer was afterward conducted to the various workshops, where convicted prisoners were engaged in weaving, woodwork, and other handicrafts. Here, the writer was told, the men are taught in some handicraft or other, and many of them are good artisans when they leave the prison. In fact instead of being a prison, it had more the appearance of a technical school.

### TWO OFFICIALS ORDERED ABROAD.

Mr. T. Zeida, Expert in the Financial Department of the Government-General, has been ordered to Europe and North America, and Mr. U. Tanaka, Chief of the Forest Section, to America and Canada. Both are going to inspect Customs institutions, and will shortly start on their journeys.

### RESTRICTIONS ON KOREAN TRAVELLERS

Since the enforcement on April 15 of the regulations for the control of Korean travellers going abroad, only a small number of passports have been applied for. Up to May 1, only 118 passports were issued by the Honmachi and Chongno Police. These were chiefly intended for Manchuria for commercial purposes.

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# RELIGION-AND-SOCIAL-SERVICE

## UNCENSORED NEWS OF KOREAN CHRISTIANS

AT LEAST FIVE PROTESTANT MISSIONARIES in Korea have been thrown into jail, and one of them, Rev. Eli M. Mowry, of Mansfield, Ohio, is reported sentenced to six months' imprisonment at hard labor. Private information denies that missionaries have so far in any way mixed themselves with the uprisings of Koreans in behalf of independence from Japan, tho it is not denied that their sympathies are engaged in the Korean aspirations for freedom from the Japanese yoke. An Associated Press dispatch from Pyeng Yang, dated April 20, says that Mr. Mowry was "found guilty of having permitted Koreans to use his premises for disseminating

"1. Missionaries and other foreigners in Korea were as ignorant about the plans of the Koreans as the Japanese themselves. The civil authorities acknowledge this, but the military and the Japanese press in Japan charge the missionaries with instigating the uprising.

"2. It did not originate in mission schools, as alleged, tho they are in it, as government schools are.

"3. Foreigners marvel at the ability and thoroughness with which the Koreans organized and are carrying on the campaign. Even the oldest British and American citizens had no idea that the Koreans were capable of planning and conducting such a wide-spread rebellion.

"4. Their methods are those of passive resistance, that no violence be used nor resistance offered to arrest. They, even schoolgirls, go to prison singing, cheering, and shouting 'Mansel' (Japanese, Banzai, lit., 10,000 times 10,000 years). This cry, or as it is sometimes expressed, 'Tongnip mansel' ('independence forever'), has united the whole nation.

"5. The police are baffled in their efforts to find the leaders. Tho they arrested the thirty-three signers of the original manifesto, yet the program continues, and the committee is unknown. When a Korean pastor was asked by an official who was behind the movement, he replied, 'God Almighty!' When asked who were with him, he said, 'Twenty million Koreans!'

"6. Thirty missionaries gathered in Seoul, March 16, that I might hear the situation discuss. They agreed in designating the Japanese military and police and gendarme system in the Korean peninsula the German machine! Foreigners—consuls, business men, missionaries—are unanimous in their con-

demnation of the system which has ruled Korea since 1910. This system was learned from the Germans. While it may have been crushed in Belgium and Europe it still exists in Korea and Asia.

"7. The tortures which the Koreans suffer at the hands of the police and gendarmes are identical with those employed in the famous conspiracy trials. I read affidavits, now on their way to the United States and British Governments, which made one's blood boil, so frightful were the means used in trying to extort confessions from prisoners. And many of these had no part in the demonstrations, but were simply onlookers!

"8. Missionaries have kept out of all connection with the revolution, but they think the psychological hour may come when their humanity may compel them and other foreigners to declare their attitude and protest against the terrorism which prevails. A meeting of all the foreigners in Seoul was called for March 19, to consider what they should do. The civil authorities (who should be differentiated from the military) called a few missionaries into conference on March 9, and were told plainly how Japan had all along been alienating the Koreans and what reforms should be introduced. Mr. Usami stated that the Government intended to institute certain improvements.

"9. It is too soon to predict what effect this outbreak will have on Christianity and on missionary effort. The officials are suspicious of the foreigners and of the teaching of Christianity, especially by citizens of the democratic countries of the United States and of Great Britain. I was in Severance Medical



Pictures by courtesy of "The World Outlook," New York

### NATIVE KOREAN CHRISTIAN PREACHERS,

Whose efforts to change the religion of Korea are opposed by Japan. Bishop Harris, of the Methodist Church, stands in the center of the group.

propaganda for Korean independence." An appeal was entered and he was released on bail. Tokyo dispatches assert that "members of the Christian mission at Teigonari, near Seoul, clashed with gendarmes during a riot." Such dispatches contain possible misstatements of fact as well as omission of other important matters owing to the strict censorship of Japanese authorities; but what the *New York Times* calls "an American version" of the present Korean troubles is published in the form of an "uncensored" memorandum written by the Rev. A. E. Armstrong, of Toronto, assistant secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, now in the Far East. Mr. Armstrong is said to have been in Seoul as late as March 17 and his memorandum was brought into this country by the editor of the *Sacramento Bee*, thus escaping censorship. Mr. Armstrong asserts that "only by travelers can the truth reach the outside world, even Japan itself," and makes these "revelations":

"What I learned roused my indignation and sympathy—indignation at the cruel treatment given the Koreans by Japanese police and soldiers, sympathy for an oppressed and defenseless people crying out for justice. I hope to prepare a fuller statement later, and shall, therefore, set down here only a few points which should be noted.



College on the 17th, when it was searched by a corps of police. Nothing was found, of course, much to the chagrin and the discomfiture of the Chief Procurator and his inspectors who were in charge. Foreigners' houses have probably been searched since then.

"The probable outcome will not be independence, tho the Koreans have succeeded in getting the question raised in the Peace Conference. There should be the granting of long-overdue and reasonable reform measures. The Koreans should have freedom of speech, press, assembly, petition, and travel, all of which liberties—the common rights of all peoples—are denied them. They should also have a share in the administration of their country. At present even a village headman must be a Japanese. Justice should be guaranteed. A Korean can not get justice in a Japanese court if his opponent is a Japanese."

Mr. Armstrong accuses Japau of efforts to blot out Korean nationality even to the point of requiring Koreans to learn and speak the Japanese tongue.

"Their 4,200 years of history are ignored. Surely also the whole attitude of the Japanese Government and the major portion of the Japanese people should change. The present policy exploits the country in order that Japan may be enriched and treats the people as an inferior race. Instead, the Japanese should develop the country for the mutual benefit of Koreans and Japanese, if not, indeed, for the sole benefit of Koreans, whose land it is. And they should regard the Koreans as equal to the Japanese. Otherwise the Japanese claim for the abolition of racial discriminations is pure hypocrisy.

"In Tokyo, on March 21, by arrangement of Galen M. Fisher, National Secretary of the Y. M. C. A. for Japan, I met a few Japanese and foreigners and discuss the Korean situation. One of the Japanese (a member of the Parliament, who will be in America in May) told me that the more the world knows about Japanese misrule in Korea, the better it will be for Japan, for thus the sooner will the nation get rid of the militarism which now dominates the Empire. Later he telephoned to say that he had conferred with the Premier, who said he wished that a committee of missionaries would come from Korea to tell him the situation, as the Government was ignorant of much that was taking place there.

"Publicity, in the opinion of the missionaries, is absolutely necessary that the world may know and demand justice for Korea. It is common knowledge that Japan is extremely sensitive to international opinion. She covets the world's good will. She is proud of and very much wants to retain her 'place in the sun.' She will probably act very quickly when she knows the world's mind about Korea.

"I promised the missionaries that I would help make the facts known."

A recent dispatch from Korea received by the Associated Press states that the Governor-General received a delegation of missionaries who had visited burned villages in Korea, including a hamlet forty-five miles southeast of Seoul, where, it was stated recently, the male Christians of the village were summoned and shot or bayoneted. The dispatch continues:

"Governor Hasegawa said he regretted that the facts of the massacre were as stated, but those responsible for them would be punished. He added that foreigners might be assured there would be no repetition of such incidents. Foreigners are organizing a plan for relief of the homeless and destitute. The Japanese Government and Japanese individuals are taking a similar course."

The New York *Tribune* publishes a statement of Dr. Synghau Rhee, reported as having been named Secretary of State of a Korean provisional revolutionary government, to the effect that the leaders of the movement intend making Korea a Christian country "once it is free of Japau." He says:

"Koreans will not stand for a heathen autocratic government like that of Japan. They have been trained under American Christian influence, and the leaders are all imbued with American democratic ideas. Seven of the eight members of the cabinet of the provisional government are Christians, and our government will naturally follow the American form of government as nearly as it can be done.

"Koreans are united. Hatred of idol-worship is at the bottom of the detestation which they feel for Japanese authority, which requires worship of the Mikado's image."

## FINDING SALOON "SUBSTITUTES"

TALK ABOUT THE SALOON leaving a "vacuum" makes *The Venango Herald* "sick." It couples the saloon with influenza, and about the matter of leaving a vacuum the two agencies are seen on a par. Nobody felt any regret over the passing of the influenza, and this Pennsylvania



A GRATEFUL KOREAN PATIENT,

Who comes to a Christian medical missionary to offer a pair of Korean socks in payment for the removal of cataract from her eyes.

"dry" organ is sure we shall feel the same way about the saloon. Nevertheless the "vacuum" is apprehended and the need of "substitutes" for the "social institution" about to pass is insisted on by many. The Salvation Army, as usual, is forehanded with practical suggestions, and announces its own plan to take over the leases of corner saloons wherever possible and make them into "corner clubs for working men and boys." They are not going to change the aspect of these places overmuch, seeing that the fixtures, counters, even the brass rails, will do well enough as the machinery for selling soft drinks, sandwiches, "and the Salvation's favorite fruit, the doughnut." Commander Evangeline Booth and her national board of executive officers, says the New York *Sun*, have got down to work on the plan, which includes in its scope not only the bars in New York City, but the gin-mills of the country from coast to coast. *The Sun* finds in the commander's statement a good word, or almost a good word, for the saloon as it is:

"The saloon as it exists to-day is not wholly bad. I say this deliberately, altho I believe that strong drink is a mocker and that the excessive use of alcohol destroys both body and soul. The Salvation Army has within the last few weeks demonstrated in its province of New York the psychology of the brass rail. There is something about the shiny bar which brings

whole nation rises  
more and the greater the force  
put it down the greater will be  
disturbance. How is it that  
not to the cause, but think only  
press the manifestation by force?  
lay cut down and kill those who  
p everywhere and so change the  
ance of things, but the heart of the  
you can never change. Every  
has written in his soul the word  
dependence," and those who in the  
t of their rooms shout for it are  
and the possibility of numbering-  
da you arrest and kill them all?  
ld, even the sage cannot run counter to  
times in which he lives. We read the  
nd of God in the attitude of the people.  
you do not make the people happy,  
tory shows us that there is no way by  
which you can hold their land in posses-  
n.

We, your servants, have come to these  
times of danger and difficulty. Old and  
without pride are we, for when our  
country was annexed we accepted the  
rank of nobility held office and lived in  
disgrace, till seeing these innocent people  
in the fire, we can endure the sight no  
longer, and so we, too in the privacy of  
our rooms have shouted *Mansei* for  
independence, just like the others. We  
thus speak the true feelings in our hearts,  
with the hope that Your Excellency will be  
in accord and let His Majesty know, so that  
the cabinet may consider this question and  
bring the cause, not simply with soft  
words or by force, but in accord with the  
opportunity granted by Heaven. Thus if  
Japan will how give independence to  
Korea in accordance with the wishes of  
the people, the justice will be made known  
to the whole world.

We, behind closed doors, weak and ill,  
offer our poor counsel to the State. If  
you accede, countless numbers of the  
people will be made happy, but if you  
refuse, we too alone will suffer. We  
would offer ourselves as a sacrifice  
for our people. Though we die, we will  
have no complaint. We pray Your  
Excellency kindly to give this your careful  
consideration.

When the above petition was presented,  
one nobleman was arrested at once and  
the other, who was too ill, was made a  
prisoner in his own home. —(Reading)

been driv  
to commit in  
the expense of the church.  
The above item of news appeared  
in the *Seoul Press*, of April 13th, a Semi-  
Official Japanese organ.  
The following letter from a foreign  
missionary, of that district who has looked  
into the matter was sent from Korea  
on April 16th.

#### Burning of Tyungju Church.

"On April 8th, gendarmes came to the  
large newly built church in Tyungju city,  
gathered the mats and other furniture to-  
gether and set fire to them. They also  
put out the fire. (The christians have  
been bending every energy to the building  
and paying for this church).

On April 9th, at night as on the 8th, a  
large pile of combustible material was  
heaped about the pulpit and set on fire.  
A deacon of the church rang the bell and  
a few christians came together and put it  
out. The next morning, the police com-  
manded the christians who had houses  
near the church to move away—the pre-  
text being that they had set the church  
afire.

On April 10th, combustibles were put  
all about the church and soaked in coal  
oil, and then set on fire. They also rang  
the bell but no one came and the church  
burned to the ground.

On April 11th, the wife of the pastor  
and some of the church officers were  
called up and rebuked for burning the  
church. They also gave them a lecture  
on what low-down rascals the christians  
were, stating that not a single person  
would come out to help put out the fire.  
(As a matter of fact any appearing on the  
streets at night are severely beaten and  
otherwise mistreated).

There was a statement in the Japanese  
papers to the effect that the christians  
put the church on fire to show their dis-  
approval of the leaders of the church in  
the Independence movement! No com-  
ments needed.

#### Korean Independence Workers in U.S. Philadelphia, April 22.

Korean delegates from the United  
States and Hawaii have held a congress  
here and have issued a plea for the  
support and sympathy of the American  
people in the attempt of Korea to gain  
freedom and independence. A resolution  
was adopted and will be sent to the  
Japanese people protesting against Ja-  
panese rule in Korea.

## YI ZUNG MAN PRESIDENT OF "NEW" KOREA

1919  
By Associated Press.  
SEOUL, May 11. (Delayed) Leaders  
of the Korean Independence League claim  
that they have secretly set up a pro-  
visional government in Korea with Yi  
Zung Man as president.  
The Korean Independence League  
claim that they have secretly set up a  
provisional government in Korea with  
Yi Zung Man as president.  
The list of the other "cabinet mem-  
bers" contains the names of Koreans  
who have been educated in the United  
States. Covenants alleged to have been  
adopted declare that the form of the  
national organization is a republic;  
that the national policy is that of re-  
specting the liberty and rights of the  
people and of developing the peace and  
welfare of the world and that the  
people are under obligation to pay  
taxes and give military service.  
The statement issued declares that 23  
persons representing the 13 provinces  
of Korea have voted to demand Japan  
to hand over the right of ruling Korea  
and to withdraw troops from Korea  
and that Koreans shall refuse to pay  
any kind of taxes to the Japanese gov-  
ernment.  
Provisional government "orders" in-  
sist that the people shall obey no or-  
ders from Japan and that each village  
must organize a temporary self gov-  
erning body to preserve public peace  
and order until Korea is taken back  
from the "enemy."

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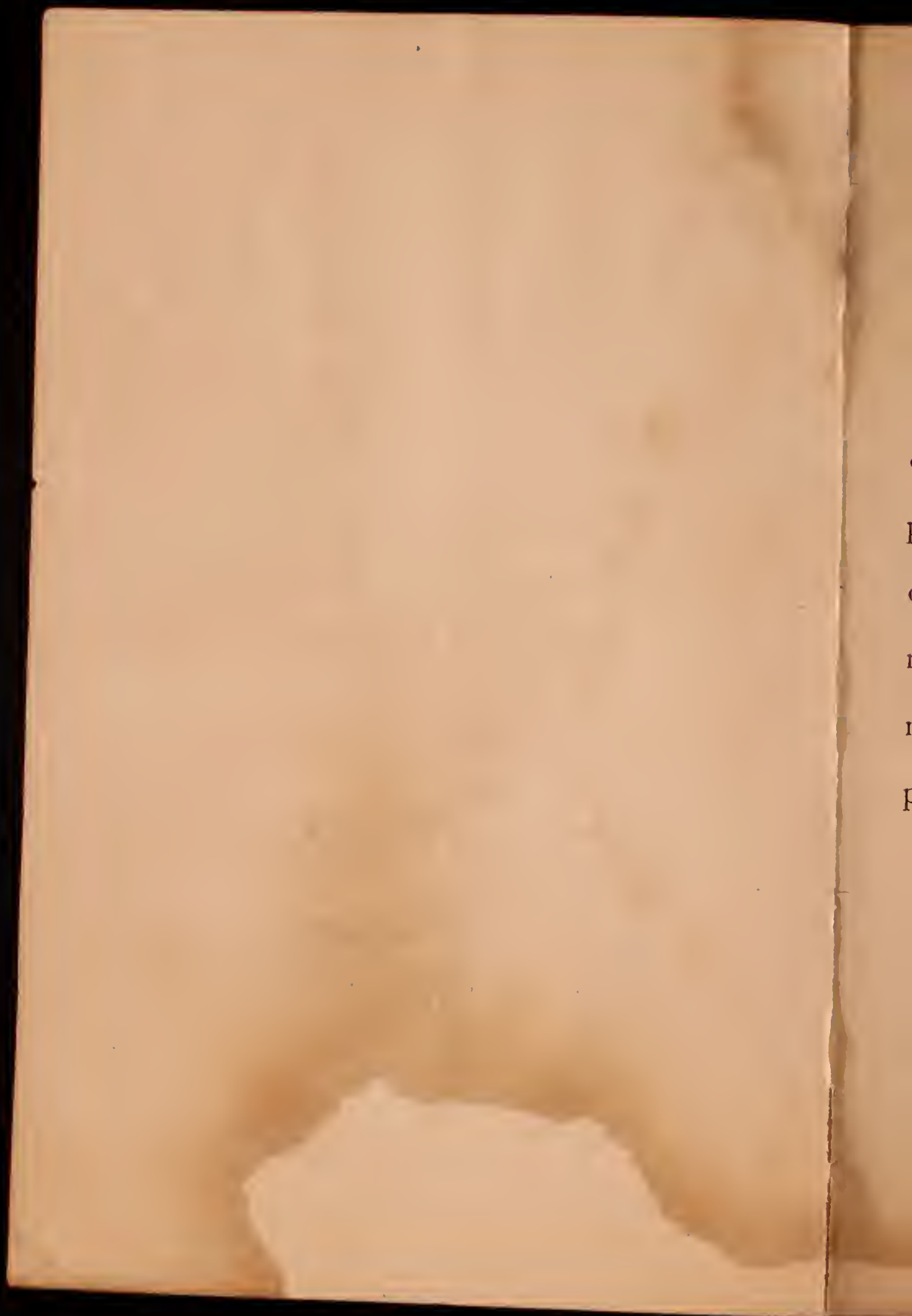
*Muffett*

MAY 15, 1919

THE KOREAN "INDEPENDENCE"  
AGITATION

Articles Reprinted from  
the "Seoul Press"

THE "SEOUL PRESS" OFFICE,  
SEOUL, CHOSŒN.



## FOREWORD

Copies of the *Seoul Press* containing articles dealing with the recent Korean "independence" agitation have all been sold, but demands for them continue to come in from many quarters. It is for the purpose of meeting them that this pamphlet has been prepared.

Editor, the *Seoul Press*.

Seoul, May 15, 1919.

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## No Foreigners Implicated in Korean Uprisings.

(March 14).

The *Japan Advertiser* reproduces from the *Hochi*, a Tokyo daily, a statement attributed to Mr. Midori Komatsu, former Director of Foreign Affairs of the Government-General of Chosen, concerning the recent Korean uprisings at Seoul and elsewhere. The *Hochi* introduces Mr. Komatsu's statement with a rumour that seven American missionaries have been arrested on suspicion of having instigated the Korean demonstrators. This rumour is as entirely groundless as some of the accusations laid by Mr. Komatsu in the statement attributed to him.

It is very probable that Mr. Komatsu has not been correctly quoted. Having lived at Seoul and had long experience with foreign missionaries in Chosen for many years, Mr. Komatsu ought to know better and should be the last man to make any such remarks as are attributed to him. Most probably the representative of the *Hochi*, who interviewed him on the affair, held the idea, so prevalent among many Japanese pressmen, that foreigners were at the back of

the Korean rioters, and under the influence of this erroneous notion interpreted Mr. Komatsu's harmless statement in a way congenial to his liking. It is inconceivable that Mr. Komatsu made such foolish remarks against foreign missionaries as the following :

“ Whenever disturbances occurred in the past they assumed an unconcerned air, without even doing so much as issuing warnings or advice to their congregations to show their respect for authority and to prevent themselves from being implicated in the trouble. Nay, they even showed a sympathetic attitude towards such disturbances. They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea. While engaged in Christian propaganda work, the American missionaries run schools, and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them, this having an evil influence upon their undeveloped minds, which are consequently tainted with excessively radical ideas.

“ The American missionaries include in their number some who have no sound judgment and discre-

tion. Such people confuse the ideas of the Koreans, who are in a similar mental condition as those Japanese students who are now making an outcry for democracy, without understanding what this stands for. As a result, some Korean converts to Christianity are so senseless as to have recourse to radical action."

Mr. Komatsu knows quite well and, while in office, frequently declared that foreign missionaries were very good friends and assistants of the administration in the past, as they continue to be, in the work of bringing peace and good order in this peninsula and of making Koreans good citizens of the Empire. It is not true to say that in the past they neglected to withhold their Korean congregations from being implicated in political troubles. On the contrary, they have always striven to make their followers law-abiding and, whenever occasion demanded it, were active in restraining them from going to extremes. It is not also true to say that they pay no attention to the interests of Japan, the sovereign of Korea. Well knowing that smooth co-operation with the Japanese authorities will bear fruit for the good of the Korean

people, who naturally claim their chief attention, they have always shown themselves eager to assist in the execution of any plan drawn up by the authorities to enhance the welfare of the Koreans. The missionaries may not have endeavoured to promote the interests of Japan in a direct way, for they are neither agents nor officials of the Japanese Government, but they have always done so in an indirect way. Further it is not true to insinuate that American missionaries are chiefly responsible for the diffusion of foreign political and social ideas among the Koreans. This cannot be possible, for all the schools under their management are under the strict supervision of the Government and all discussion of political subjects is vetoed in the class rooms. Nor will or can the American missionaries give political speeches from the pulpit. The idea that the American missionaries, besides being propagators of Christianity, are political teachers and agitators is simply preposterous. There can be no doubt that foreign political and social ideas of very advanced or radical form have found their way into Chosen. But it is easy to imagine that the channels through which these "dan-

gerous" ideas are conveyed are many and various. They may come through newspapers, magazines, books, travellers from foreign lands, students returning from Japan and foreign countries, and so forth. It is simply absurd to impeach the American missionaries, who are probably among the least responsible for this offence, if the diffusion of advanced ideas may be so called, as being the parties chiefly responsible for it. Finally with regard to the remark that "the American missionaries include in their number some who have no sound judgment and discretion," we may say that even the worst of them has enough good sense and judgment not to utter such silly and indiscrete remarks.

In this connection it is interesting to note that the *Japan Advertiser* quotes, in the same issue in which it reproduces Mr. Komatsu's alleged statement, Dr. Seiji Hishida, who was in the service of the Foreign Affairs Bureau under Mr. Komatsu, as having remarked: "The reports in circulation that the Christian teachers in Korea are the instigators, or at least leading participants in the rioting in Korea is an old story and quite absurd. It is foolish to say and

repeat that the Christian teachers are inciting the Koreans to insurrection, although it is the usual thing that is charged every time there is a little trouble." We are in a position to endorse Dr. Hishida's statement and positively assert that no foreign missionaries are implicated in the recent trouble.

In an interview a representative of ours had with Mr. Katsuo Usami, Director of Internal Affairs, Mr. Usami declared that he was satisfied that no missionaries were concerned in the disturbances. This clear statement by a high and responsible official of the Government ought to dispel any erroneous suspicion that may still linger concerning their attitude. But if more explicit vindication is needed, here it is. It is the gist of a public statement given by Mr. Sangai Kokubu, Director of Judicial Affairs:

"Rumours have been rife that foreign missionaries incited the disturbances or at least showed sympathy with the rioters. These rumours owe their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of mission schools and so it is not to be wondered that they gained currency. But that they are entirely ground-

less has been established by the result of investigation into the matter conducted by the authorities. The authorities have carried out thorough and strict inquiries concerning it and are satisfied that there is no trace whatever that foreigners instigated the disturbance. Nor is there any evidence that they knew beforehand of the occurrence of the trouble and gave support to the rioters. It is wrong to harbour suspicion against foreigners without justifiable ground. It is still more to be condemned to spread through the press false reports and baseless accusations against foreigners, fabricating such reports and accusations out of mere suspicion. Such acts will excite the ill-feeling of foreigners against Japan and may cause trouble in international relations. Should any foreigners be found guilty of sedition or similar offence, the authorities will have no hesitation in prosecuting them, but as none have been found to be responsible for the recent trouble, people at large should cast away whatever doubt they may still entertain against them."

### Stories of Cruelty.

(March 20)

In connection with the independence agitation in this peninsula we have heard of many stories of cruelty alleged to have been meted out to Korean rioters by Japanese police and troops. Some of these stories are so shocking that they are hardly believable. We can easily imagine cases of excess committed by the police and troops in a moment of excitement. They may have dealt with rioters in a harsh way and probably went too far in the execution of their duties. We find it, however, hard to reconcile ourselves to the belief that they acted just like the Huns in Belgium. Nevertheless there appear to be many among the foreign missionaries who believe the stories. This is not surprising. They constantly associate with Koreans, with whom they can freely converse, as they know Korean very well, and it is mostly from their Korean acquaintances that they obtain information. On the other hand, the missionaries rarely come in contact with Japanese on account of the language difficulty. In this way they only hear one side of the story. Now it is a notorious fact that the average Korean is a great liar. Even among

Koreans calling themselves Christians there are a great many who do not hesitate to speak an untruth when they find it advantageous to do so. It is very possible that in connection with the recent trouble Koreans have been telling their foreign friends all sorts of exaggerated and distorted stories, painting the Japanese in the blackest possible colour. On the part of foreign missionaries, it is equally possible that, with their good nature and very creditable characteristic of pinning faith in those whom they regard as their friends, they lend ear to their untrue stories and are misled into forming an incorrect judgment of the situation. It appears to us that in these days, one can not be too much on guard against being deceived by those who have their axes to grind.

### Mischievous Rumours

(March 21)

Koreans, as is well known, are great adepts in fabricating and disseminating all sorts of rumours. In times such as the present especially are they spread with the rapidity of wild fire. Many of them

are so absurd that to intelligent people they are a cause of amusement, but the great masses of the Korean people, who know little of the world situation, and are as credulous as children, believe them to be gospel truth. Only a few days ago it was rumoured that President Wilson was coming to Seoul to rescue the Koreans from the Japanese yoke, and that, simultaneously with his arrival in town, Korean shops, now remaining closed, would throw open their doors. Incredible as it may seem, this foolish story was believed even by many who are usually considered intelligent. It is a pity that such foolish and sometimes very harmful rumours are allowed to circulate. It appears to us that if all, who are in a position to teach and lead the people, endeavour to disillusion and enlighten their Korean followers, they will materially help towards quieting down the situation.

In yesterday's issue of this paper, we ventured to caution foreign missionaries against being deceived by Korean liars. A typical instance has just come to our notice. On Tuesday one of our foreign friends told us that he had heard that one of the Korean girl students

arrested and imprisoned in connection with the recent trouble had been tortured and died in consequence. The following day we had an opportunity of seeing Mr. N. Watanabe, President of the Supreme Court, and referred to the matter. Mr. Watanabe said that he had also heard of the story and so he made inquiries at the Police Station with the result that he found that it was absolutely groundless. He was further satisfied that all the prisoners were in good health and that there was not a single case of illness among them.

Yesterday we heard another rumour that as many as eight prisoners in West Gate prison had died in consequence of torture. We can safely say that all these stories of torture have been woven out of whole cloth with malicious intent.

### What Foreign Missionaries Can Do Now

(March 22)

There can be no two opinions as to the imperative necessity of restoring peace and order to this land as soon as possible. The agi-

tation is gradually subsiding and before many days pass Chosen will, we hope, be as quiet as before. Nevertheless it will not be easy to heal the ill-feeling and rancour created in the minds of many Korean people by the recent trouble, and it will take a long time to reconcile them to the Japanese administration. This can only be done by giving the Korean people a more liberal administration, by satisfying all their reasonable wants, and by offering them better and wider opportunities for success and self-promotion. No doubt the Government intends to do all these things and in time will carry out new policies on a democratic line. Obviously, however, it is impossible to introduce a great change in administration in a short time.

What is now of urgent importance is the restoration of normal conditions, and all well-wishers of the Korean people should help towards the consummation of this desirable state. It is out of the question on the part of the Government to accede to the desire of the Korean demonstrators, and as long as they continue to carry on their agitation the authorities are bound to check their activity by

force. The Korean demonstrators ought to have seen by this time that it is not only perfectly useless but detrimental to the interest of their fellow-countrymen to keep up the agitation. The longer they continue to defy the law, the sterner will be the Government measures taken against them, and meanwhile millions of innocent people are suffering more or less in consequence of the unquiet state of things. So there can be no gain saying that all friends and well-wishers of the Korean people should coöperate with the Government in endeavouring to calm down the situation.

For the doing of this good work foreign missionaries seem to us to be in a particularly advantageous position. To be quite frank, we think they would have rendered a great and good service had they, at the beginning of the trouble, put forth more efforts to persuade those Christian Koreans, who associated themselves with the followers of the Chyondokyo in the independence agitation, to stop it by telling them that the theory of self-determination was applicable only to nations directly concerned in the war, and that no Power would help the Koreans in their

dream-like desire. But in acting in such a way missionaries would have run the risk of losing their popularity among their Korean followers for a time and so it is only natural that they did not do so. We can well sympathize with them in the attitude of neutrality they took in connection with the trouble. But it is not ourselves alone who wish that they would show more moral courage and tell the truth to the misguided Koreans and so endeavour to get them to retrace the erring steps they have taken. There is no shadow of doubt whatever that the missionaries do love the Koreans and sincerely desire their good, but it appears to us that sometimes their love is shown too negatively. A really good friend must occasionally show those whom he loves a manlier sort of love, point out to them frankly the errors they may have committed and try to help them out of difficulties into which they have fallen. In the present condition of things foreign missionaries in Chosen have great opportunities of doing great service both to the Korean and Japanese peoples by showing their Korean followers the folly and uselessness of indulging in empty demonstrations.

We earnestly hope that they will not let those opportunities slip by.

### Stories from Missionaries.

(March 25)

Our attention has been called to a letter written to the *Peking and Tientsin Times* by a missionary from Synehon concerning the recent Korean agitation at his town. The letter gives a very one-sided story of the trouble and the Japanese are represented as no better than the Huns in Belgium. To emphasise the charges laid against the Japanese, the writer makes quotations from the *Korea Daily News* and "The Tragedy of Korea" by F. A. McKonzie—two of the most bitterly anti-Japanese publications ever published.

Whatever motive the missionary may have had in writing the letter, it is evident that he entertains anything but good feeling against the Japanese and is desirous of discrediting them in the eyes of the outside world. Probably it was written out of sympathy with the Korean people and the writer allowed himself to be carried away by sentiment. He is of course

entirely free to show his pro-Korean feeling, but was it wise for him to exhibit such a bitter sentiment against the Japanese? Such letters as the one he wrote will only encourage the Korean people to stronger resistance to the authorities and do a great deal of injury to their best interests, besides hampering to a great extent the work of the authorities. The writer surely knows that it is hopeless for the Korean people to aspire for independence. He also surely knows that the Koreans are incapable of managing their own affairs, and that the day Japan withdrew herself from the peninsula, it would fall into a state of anarchy. If he is a wise man and a sincere well-wisher of the Korean people, which he no doubt is, he will refrain from writing such indiscrete letters, which only embitter the relations between the Koreans and the Japanese and do no good. We know that the suspicion of many Japanese that foreign missionaries are behind the Korean malcontents is unwarranted, but we must say that when a missionary acts in such a way as we have pointed out, it is only natural that their suspicion should be aroused and strengthened. We are very sorry



for the indiscretion of the missionary at Syenchon and hope that he will not repeat it. As a good friend of the Korean people and as a teacher of the noble religion of peace and love, he should endeavour to calm the situation by explaining to his Korean followers the uselessness and folly of the agitation started by a misguided section of their countrymen.

In strong contrast with this missionary, we happen to know of another who has done and is doing his best to lead his Korean flock in a right direction. None of his followers took part in the agitation and all the schools and churches under his control have kept themselves aloof from it. Doubtless there are many other missionaries of the same type. As we have said in a previous issue of this journal, foreign missionaries have now great opportunities for rendering good service both to the Korean and Japanese peoples. We are confident that the Syenchon missionary is an exception, and that the missionary body, as a whole, is acting in a proper and blameless way.

## Neutrality of Missionaries

(March 28)

We are given to understand that the attitude of foreign missionaries as a body concerning the present trouble is one of strict neutrality. They consider it as political in nature and for this reason they are bound by their duty as well as by their position as foreigners not to interfere. Technically this attitude of theirs is correct. Nevertheless it appears to us that as friends of the Korean and Japanese peoples they should endeavour to promote peace and love between them. Especially does it appear to us to be their duty to try to enlighten misguided Koreans on the folly and uselessness of their agitation. They are acting against the law of the State and inviting to themselves disaster. Is it proper on the part of missionaries to stand aside while the people whom they love are committing serious mistakes? By boldly telling their Korean followers the hopelessness of the agitation, they will no doubt lose their popularity for a time and most probably many will desert the church. But after the agitation is over and the rainbow which the agitators are

trying to reach vanishes, will not the missionaries stand in a rather unpleasant position towards their Korean followers? It is not impossible that many of them will think the missionaries were rather unkind to them by not telling the truth. We have full confidence in the ability of the Government to restore peace and order, but what we are most concerned about is that, if the situation be not speedily calmed down, the authorities will be compelled to adopt sterner measures to the disadvantage of the Koreans. Already we hear voices raised in some quarter advocating strong measures. We do not think that the higher authorities will lend ear to these voices, but if the Korean agitators think that the moderation of the Government is a sign of weakness and do not stop their activities they will have cause to repent such idea. It is high time, we think, that all well-wishers of the Korean people did their best to quiet down the situation.

We may also take this opportunity to call the attention of missionaries to the indiscretion of writing letters such as the one sent to the *Peking and Tientsin Times* by a missionary from Syenchon, to which we referred a few days ago.

We note that the *China Press* of March 21 publishes a statement of the Korean situation said to have been drawn up by a committee of missionaries at Pyongyang. It is not so violent in its exhibition of anti-Japanese sentiment as the letter by a missionary from Syenchon, but it cannot be said that it was written by men taking an attitude of strict neutrality. A strong sympathy for the Korean people is expressed in it on the basis of one-sided hearsay and prejudice. Our wonder is: with what motive and purpose did the missionary committee write and publish it? Such communication cannot but embitter the relations of the Korean and Japanese peoples and obstruct the restoration of peace and order in this peninsula, inducing Korean agitators to entertain false hopes. There is also fear that it may deepen the suspicion held against the missionary body by many Japanese and aggravate their difficulties. For ourselves, we appreciate the delicate position in which they stand to-day and sincerely sympathise with them in their concern for the people whom they love, but we must ask them to be extremely careful in the expression of opinions on the situation. This we ask of them,

not because we are afraid of our country being subjected to a storm of criticism by the world, but for the sake of the Korean people, and for that of peace and good feeling.

### Attitude of Missionaries.

(March 30)

In regard to the present trouble in Chosen and the attitude of foreign missionaries concerning it, Mr. S. Niwa, General Secretary of the Japanese Y.M. C. A., recalls the attitude taken by Dr. John R. Mott, the great leader of the Y.M. C. A. movement, in connection with the conspiracy case. It will be remembered that in regard to it one of the foreign secretaries of the Korean Y.M. C. A., in conjunction with a missionary, wrote to the Continuation Committee of the Edinburgh Conference a letter very inimical to Japan, accusing on groundless suspicion the Japanese Government of having the intention of wiping out the Christian movement in Chosen. This letter was published by the *China Press* and in consequence the Y.M. C. A. secretary and the missionary found themselves

in a rather tight place. Not long after this took place, Dr. Mott broke his journey at Seoul on his way to America from Europe, in order to deal with the trouble thereby caused to the Y.M. C. A.

On his arrival at Seoul, Dr. Mott refused to receive the secretary concerned. This was not of course because of any lack of friendly sentiment on his part toward him. His great love of all men working under him is too well-known. Dr. Mott, however, evidently did not like to have an interview with, and listen to the man, who committed the indiscretion of offending the authorities for no sound reason. The first thing Dr. Mott did was to see Mr. N. Watanabe, President of the Supreme Court, and hear his views concerning the affair. He next interviewed Mr. M. Komatsu, then Director of Foreign Affairs of the Government-General of Chosen, and finally waited on Count Terauchi, the Governor-General of Chosen. Mr. Niwa, who gives his reminiscence of the affair was present at all these interviews. He says that at these interviews Dr. Mott invariably put three questions to the gentlemen he interviewed.

These questions were : (1) Was the secretary involved morally wrong in character ? (2) Was he lacking in loyalty to the powers that be ? (3) Did he fail properly to make Korean young men under his leadership loyal to the Government ? To these questions, both Mr. Watanabe and Mr. Komatsu gave no definite answers, nor did Count Terauchi, who scarcely knew him, but Mr. Watanabe and Mr. Komatsu gave their frank opinion as to his conduct. Dr. Mott was satisfied that the conduct of the secretary concerned was not quite blameless as regards the points mentioned in the questions No. 2 and No. 3. He dismissed and sent him home in disgrace and only after Mr. Fletcher Brockman, brother of the present honorary Secretary of the Korean Y.M.C.A., pleaded for him, did he give him a post in China. While thus dealing with a man who did not loyally support the Government, Dr. Mott declined to receive any longer an annual subsidy of 10,000 *yen* granted by the Government to the Y.M.C.A.

In telling the story, Mr. Niwa expresses his unbounded admiration at the upright and manly conduct of the world-renowned leader of the Y. M. C. A., and declares

that such an attitude is extremely desirable on the part of foreign missionaries in Chosen at the present juncture.

### Stories of Cruelty Again

(April 1)

In regard to an article entitled " Stories of Cruelty " published in these columns some days ago, we have received letters from a few missionaries describing what they have actually witnessed in the treatment of Korean agitators by the police, gendarmes, troops, and Japanese civilians in their localities. The writers give some vivid pictures of the harsh way in which unarmed Korean demonstrators were handled, and express themselves highly indignant at the high-handed measures adopted by the guardians of peace in coping with the situation. Especially indignant are they at the part played in the suppression of disturbances by Japanese civilians, who, in their opinion, had no right to take part in it. We have made inquiries into the matter and as the result we must admit that in not a few

cases the complaint made is based on fact. It is stated that the Severance Hospital is full of Korean patients injured during the disturbances, many of them bearing on their bodies unmistakable evidence of the rough treatment they received at the hands of Japanese. We are not astonished at the indignation felt by missionaries, who saw people, whom they love and with whom are well acquainted, beaten, kicked, and otherwise brutally handled. It is but human to sympathize with the under dog. Had we seen such unpleasant scenes as described in the letters referred to, we should have felt our blood boil.

It is unjust, however, to think, as some missionary friends of Koreans seem to do, that the excess committed by the police and others on Korean demonstrators had the approval of the higher authorities. As a matter of fact, the police, gendarmes, and troops had orders to deal with Korean demonstrators in as moderate a way as possible, and were forbidden to use their weapons unless for self-defence. These orders were at first strictly obeyed and so at the beginning of the trouble there were few casualties. Unfortunately the moderation

shown by the authorities was taken by Korean rioters as a sign of their weakness, and they became audacious and provocative, and whenever they were in a position to overpower the guardians of peace they did not hesitate to resort to violence. In the interior such was especially the case, not a few policemen and gendarmes and their families in isolated places having been ruthlessly massacred. At Seoul and other towns, too, Korean demonstrators have become quite bold of late. Some police-boxes have been demolished, several tramcars wrecked, and the police have been stoned by mobs. In face of this, it is not surprising that those detailed to suppress the rioting have been provoked and resorted to harsh measures.

It may be asked by sympathisers of Korean demonstrators: Granting that harsh measures were justifiable in the suppression of rioting, what need was there to handle prisoners in rough ways? In reply, we must say that there was none, but the prisoners generally behaved themselves arrogantly, assuming a very haughty manner and glorying in their foolish act. In a moment of excitement, it is not strange that those in charge of them

become angry and express their anger in act. It is inconceivable that none but saints would act otherwise. It may be further asked: What about the part played by Japanese civilians? We condemn them for what they did. Even in their case, however, there is justification in not a few instances. We know of cases in which Japanese women and children were cruelly maltreated by Korean rioters. Only a few days ago a Japanese woman living outside West Gate, Seoul, while returning from a public bath house in the evening was seized by a gang of Korean hooligans, carried into the woods near by, and treated by them in an unspeakable way. It is well known that coloured people in the United States guilty of such a crime are lynched. Japanese cannot be expected to show themselves better than Americans.

Foreign missionaries, hearing only distorted and exaggerated stories from Koreans only, or seeing through coloured glass the doings of the police and others, conclude that Japanese behave themselves like the Huns in Belgium. They are at liberty to say whatever they like, but if they are fair-minded they should also try to

hear from the Japanese side. In order not to excite strong feelings among the Japanese population, the authorities are purposely withholding from the public reports of the infamous behaviour of Korean rioters towards peaceful Japanese. By applying to the authorities, we think, missionaries will obtain information which will considerably change their view of the situation.

### Is the Agitation a National Movement?

(April 2)

An idea seems to be entertained in certain quarters that the present agitation is a national movement. It is not astonishing that those not in real touch with the situation should conceive such an idea, seeing that the agitation is widespread and that even women and labourers have taken part in it. It also seems that there are many people who consider the present agitation as an outcome of the infection by the Korean people as a whole of the world-wide yearning for freedom and independence and for this reason as a national movement.

Those well posted on the situation, however, are of the opinion, and we share their view, that such an idea is very erroneous and that the agitation is not at all national. It is true that the longing for freedom and independence now finding expression in many parts of the world, in Egypt and Ireland in particular, has exercised powerful influence over the ideas and thoughts of many Korean young men and women, who are sufficiently educated to be able to read newspapers. Also there is no doubt that many Korean Christians, who have come under the direct influence of American missionaries, have learned something of the world situation and been seized with aspiration for the independence of their country. It is an undeniable fact that the agitation has been started by these students and men, but it is entirely wrong to think that they represent the Korean people.

Why is it then that the agitation is so widespread, and even keepers of small shops, peasants, and labourers have participated in it? The answer to this question is that they have either been deceived and misled by agitators into the belief that Korea has really recovered independence, or have been

obliged by threat, or hired to join in the movement. As is well known, the simple-hearted and meek Korean masses are easy victims of black-mailers. In many cases it has been ascertained that people have joined in the agitation simply for fear of revenge at the hand of agitators. In many other cases, it has also been ascertained that labourers have been hired by them to shout "mansei" for so much pay a day. A very amusing instance is that in a certain locality agitators managed to persuade a party of school boys to gather and shout "mansei" by giving them some sweets. The boys assembled and waited for a signal from the agitators. On the signal being given, to the astonishment of the agitators the boys shouted "Chekuk mansei!" (Hurrah for the Empire.)

Whoever thinks that the simple-hearted and ignorant Korean country-folks know anything about such modern ideas as the principle of self-determination of weaker nations is a man who does not know the real Korea. It is absurd to conclude that the Korean masses are really and consciously aspiring for independence. Reports from the interior agree in saying that all intelligent people of good means

are standing entirely aloof from the agitation and hoping for the speedy restoration of the normal condition of things. On account of the recent high price of rice and other agricultural products they are very well-off and well contented. In a private letter written us by a young Korean gentleman, who was educated in an American college, there occurs the following passage : —

“ I am sorry to say that even my home town has got into the trouble. Thanks, however, to the energetic measures taken by the police, the rioting did not continue long. The disturbance is quite unfortunate and apparently a feeling of discontent prevails among a section of our young hot-bloods. These youngsters, however, do not know what qualification they should have in the event of the object they are crying for being given them, nor do they apparently care to find out. I am sure that the authorities have much work to handle the situation. Such troubles occur in any age and among any nation, but the childishness of our countrymen is quite problematic ”

We think that the quotation given above well reflects the feel-

ing regarding the situation of respectable Koreans of good education and good means, who are the backbone of the nation. As long as they remain loyal to the powers that be, there is no fear whatever that the trouble will become uncontrollable. Already the agitation is subsiding, as is quite natural with a movement which is not at all national but only sectional. We trust that before long the peninsula will become as peaceful and orderly as before.

### Disturbances in Korea and Egypt (April 5)

A British resident in Seoul has written a letter to the *Japan Advertiser* severely criticizing the methods adopted by the authorities in coping with the disturbances in Chosen. The writer tries to represent the Japanese authorities as no better than the Huns in Belgium by misrepresenting and exaggerating the measures taken by them to subdue the rioters, who apparently appear to him as gentle as so many lambs. He says that on the part of the Korean rioters “there have been no assaults, no stone-throwing



(save when some tram cars were damaged), no incendiary fires" while the only policy pursued by the Government in dealing with the situation is, according to him, "that of savage repression." It may be useless to try to point out to the writer and people of his type, since they refuse to judge impartially, that the Korean rioters have been acting in no gentle manner. In many cases they have resorted to violence and have committed indescribable atrocities, demolishing Government offices, killing officials, and insulting Japanese women. In Seoul there have been frequent cases of incendiarism, and five persons have been discovered and arrested in the act of setting fire to buildings. There have been many casualties among the Japanese residents in the interior, and, although it is constantly asserted by foreign "friends" of the Korean demonstrators that they are unarmed, it is a fact, that many of them carry some weapon or other. An official report says that it has been ascertained that at least twenty thousand demonstrators have been armed with clubs, kitchen knives, and similar weapons. In view of this, it is unjust to say that the Japanese authorities should refrain

from taking stern measures against the mobs.

A few months ago there took place at Calcutta some serious disturbances, in which hundreds of Indians were killed by the British authorities. The full report of the affair has never been revealed, but it is presumable from news leaking out that the British authorities did not deal with the rioters with gloved hands. In Egypt very serious disturbances seem to be taking place. From meagre reports so far cabled, it is also presumable that the British authorities are adopting very strong measures to settle the situation. It is already known that casualties occurred among the Egyptian rioters, that General Allenby has been appointed Commander of the British troops in Egypt, and that an order has been issued that all attempting to obstruct telegraph and railway communications will be summarily shot. All this shows that in dealing with the situation the British authorities in Egypt are pursuing a policy similar to that pursued by the Japanese authorities in Korea—a policy, which the "British Resident" in his letter to the *Japan Advertiser* calls "that of savage repression" or "German methods." Can he

then say that the British in Egypt are behaving themselves like gentlemen, but the Japanese in Korea are acting like the "Huns in Belgium." ?

### Destruction of Forests.

(April 6)

April 3 was Arbor Day and had it been peaceful millions of young trees would have been planted throughout the peninsula. At Seoul officials of the Government-General and teachers and pupils of Japanese schools observed the day by planting seedlings on a hill outside the West Gate, but it seems that in the interior, owing to the disturbed condition of things, very little was done in the way of afforesting naked forest lands. Last year 20,400,000 young trees were planted on Arbor Day, but it is presumable that the number of trees planted this year was but a fraction of the above figures. This is very regrettable.

What is still more regrettable is the fact that, as the guardians of peace are more than fully occupied in suppressing disturbances taking place in one place or another, they

have little time to look after the protection of forests. In normal times, the cutting of trees is very strictly controlled, people being required in many cases to obtain the permission of the authorities to cut trees even in forests belonging to them, while state-owned forests are of course more rigidly protected. All this is done, it is needless to say, with no idea of oppression, but with the intention of reviving as soon as possible many mountains, which are physically dead because of the absence of trees. The Government measures for afforestation have been showing excellent results, as the fact that many mountains, which were formerly practically treeless, have begun to be decked in green shows. It was hoped that before many years elapsed, the mountains of Chosen would become as green as those in Japan.

It is feared that the attainment of this hope will have to be deferred for several years, because of the present disturbances in the interior. The police and gendarmes are too busy to look after the protection of forests, and ignorant Korean people, thinking that they have already won independence and can do as they

please, are recklessly felling trees. In many places, we learn, they are uprooting young trees planted before under the direction of the Japanese authorities to give vent to their enmity. These misguided people do not know what curse they are inviting to themselves by acting in such a foolish way. This fact is further evidence, if more is needed, showing that the Korean people are still far from being able to govern themselves, even though the Government were inclined to give them autonomy. And yet there are some people, like a British resident in Seoul whose letter to the *Japan Advertiser* we considered yesterday, who think that "the studious misrepresentation of the Koreans as a degraded and decadent people must cease." Not one of those sentimental people, it seems to us, who directly or indirectly show their sympathy with the misguided Korean agitators and thereby encourage them to continue their foolish movement, can be said to be a real friend of the Korean people.

## Japanese and British Methods.

(April 8)

With reference to our article published a few days ago, in which we stated that the British authorities in Egypt are pursuing a policy similar to that pursued by the Japanese authorities in Korea, an Englishman asks us if we "can produce evidence recording that any Egyptian has died as the result of eighteen bayonet wounds received during the disturbances, or if a single Egyptian child has had its brains dashed out by the butt-end of a British rifle?" In answer to this query, all we can say is that we have no Japanese missionaries living in Egypt, who will write home how Egyptian agitators have been killed. All we can know of the disturbances in Egypt is through the meagre press telegrams despatched by Reuter, which is known to be a British news agency. How can we produce any evidence as demanded by our correspondent? We do not believe in the least that the British authorities have been pursuing any German methods in Egypt, but had Egyptian agitators and their sympathizers any chance of inform-

ing the world of what has been happening in their country, we imagine they would have some nice stories to tell about the methods employed in the suppression of the disturbances. None can say that in isolated cases acts of cruelty have not been committed by British soldiers in Egypt, as was undoubtedly the case with some Japanese policemen and gendarmes in Korea. The difference between cases in Egypt and Korea, it seems to us, is that in the former there are no prejudiced people to cry down the authorities, while in the latter there are not a few who see things through coloured glasses. Only recently a Japanese professor came back from India, whence he was deported on suspicion that he was a friend of Indian malecontents. We can well imagine that if some Japanese Buddhist missionaries lived in Egypt and showed any sympathy with Egyptian agitators they would be as promptly deported.

Our correspondent further writes :

“ Moreover it would be interesting to know if the British authorities in Egypt have allowed British *firemen* to parade the town at night, armed with long staves, having a

strong iron hook at one end, with which to dig holes in the heads and bodies of Egyptian agitators. There is ample proof of these things having taken place in Korea. There is a great deal of difference between a stern policy and a policy of calculated brutality, the Western allies had followed the former, the Huns the latter. What will be the world's verdict on the policy pursued by Japan in this country ?”

In regard to the matter of Japanese firemen being allowed to parade the streets at night, it may be explained that, due to frequent cases of incendiarism taking place, Japanese civilians in places where the police force is insufficient, have been obliged to employ them to guard their houses. Surely no fair-minded people will say that Japanese civilians should do no such thing, but remain quiet and passive even though fire might be set to their houses and their women and children be assaulted. It is unjust to accuse the Japanese authorities of pursuing in Korea “ a policy of calculated brutality.” Undoubtedly there have been some exceptional cases of excess, but we trust that, all the same, people friendly disposed towards Japan and having broad views, will not

say that the Japanese have been acting in Korea in any way to make them afraid of the world's verdict.

### Arrest of a Missionary

(April 9)

We are exceedingly sorry to hear of the arrest of an American missionary at Pyongyang on the charge of sheltering some Korean breakers of the law. We hope that judicial examination of the case will show that he is innocent of the charge and he will be acquitted. It seems, however, that some leaders of the rioters at Pyongyang were found actually hiding in his house. He may not have known that they were implicated in the trouble, but this seems to be a remote possibility. We are afraid that he will find great difficulty in showing that he is not guilty of the crime he is charged with.

Even granting that the missionary concerned is innocent, none can deny that the conduct of some missionaries at Pyongyang and Syenchon with regard to the trouble in this peninsula has been anything but discrete. Letters writ-

ten by them to Chinese papers giving sensational stories of the agitation show that, notwithstanding their profession of strict neutrality, they have not observed it in the least. In fact they give the reader the impression that they have actually taken sides with the Korean agitators and encouraged them to action. We have always placed full confidence in the wisdom and discretion of foreign missionaries, and have endeavoured from time to time to defend them from accusations made against them by the Japanese press that they were hostile to Japan. We are keenly disappointed to find that we have been betrayed by some of them. Nevertheless we do not think that, because some of them have acted contrary to our expectation, the missionary body in Korea as a whole is anti-Japanese and inclined to encourage Korean agitators by sympathizing with them in one way or another. It is to be feared that the incident at Pyongyang will give fresh material to the jingoistic papers of Japan for further attack on the foreign missionaries in Korea, while on that account the feeling of some of them will be unduly aroused against Japan. We should be exceedingly sorry, as

all intelligent and broad-minded Japanese would be, if the incident should bring in its train such an eventuality. It is to be earnestly hoped that the Japanese press will show moderation and broad-mindedness in dealing with it, and that the missionaries will not become too much excited over it.

### Japan's Efficient Administration of Korea.

(April 10)

We learn from a New York despatch that the *New York Times*, in an editorial entitled "Egypt and Korea" published in its issue of March 20, says that the independence movements in the two countries involve not only questions concerning the self-government of the two peoples, but the still more important question whether they are capable of governing themselves. Both Korea and Egypt have come under the rule of Japan and Britain respectively, because their peoples lack this ability. In ruling Korea, Japan may have occasionally shown unnecessary severity, bringing about unfortunate results, but there is no denying that the

Japanese administration is efficient and has promoted the prosperity of the people. It is desirable that Japan will gradually guide the people and instill in their minds advanced political ideas and thoughts, but it is evident that were Japan to grant the Koreans autonomy all at once, Korea would immediately fall into a state of anarchy, constituting a grave danger to herself. It is necessary for the benefit of the world at large that Korea be given enlightened rule from the outside for a while.

All fair-minded people, who know anything of what Japan has been doing for the welfare of the Korean people, will endorse this sane view of the New York paper. It cannot be denied that Japan has committed blunders in her administrative work in Korea, but she is always ready to correct them. It cannot also be denied that whatever inconvenience these blunders may have caused the Koreans, it is but slight as compared with the good things they have been given by the new regime. In every country and at any time there are malcontents. Korea has them too and due to their nefarious work, she is now passing through a very unpleasant time. It is a matter of

great regret, but we trust that the trouble will soon pass away and a better state of things be witnessed in the peninsula.

### Fictitious Stories from Chosen.

(April 12)

It is extremely interesting to read in foreign papers published in Japan and China all sorts of stories concerning the trouble in Chosen. Needless to say, most of these stories are highly coloured fictions and rather poor productions at that. For instance, the *Japan Chronicle*, a journal always eager, or at least claiming, to print only the truth and nothing but the truth, publishes an article from a correspondent, which is largely woven out of whole cloth. To give a few extracts therefrom :

“The Japanese banks and post offices refuse to remit any money for Koreans, and it is said that the post offices have confiscated money that has been brought to the window to buy postal orders for abroad. Surely there cannot be any law even in the Japanese

Empire to uphold such acts.

“Japanese policemen are now stationed on all trains to examine every Korean who may be traveling ; they go through baggage and person, and confiscate all letters or anything written, these being torn up in front of the individual on whom they are found. If any of the letters are of the ‘dangerous’ type the man is arrested and taken to prison.

“Any one carrying large sums of money has to give a satisfactory explanation, otherwise it is liable to be confiscated. What the military and gendarmerie hope to accomplish by these methods it is difficult to understand. The effect is to keep alive the hatred and rouse the spirit of the Koreans.”

All this is not true. The correspondence is dated Korea, April 3. Probably this is wrong. It should have been dated April 1.

### Governor-General's Instruction.

(April 12)

Under date of April 10. Count Hasegawa Governor-General, issued an instruction by way of warn-

ing to Koreans at large. It reads:—

I, the Governor General, regret that, while the administration of Chosen is in order and the result of it is gradually manifesting itself, agitation broke out last month, and the lives of law-abiding people are threatened. I have already issued two instructions by way of remonstrating with agitators for their indiscrete movement, and have since endeavoured to enlighten and disillusion them. Nevertheless, the agitation has not as yet come to an end but has recently even gained strength, and the rioters are now going the length of attacking Government officials and destroying Government and public offices. The people at large are not of course connected with the doings of the mob. I think it necessary quickly to relieve the law abiding people from the affliction thus suffered by them and to restore peace and order, so that the people may be assured in their enjoyment of peaceful living. I have accordingly asked the Government at home for the despatch of troops in order to garrison places in the interior. The people at large must rely on the protection of the authorities, show themselves indus-

trious, and rest in peace. To maintain peace by military force is of course contrary to my desire but it is now absolutely necessary to take such measure in order to suppress the rioters and save the people from uneasiness. Drastic measures will hereafter be taken against such people as assemble in big bodies and act in a disorderly manner. It is hoped that the people will remember this, and refrain from joining the rioters, for should they do so unlooked for punishment will surely be theirs. Friends and neighbours should advise each other and avoid committing any action tending to bring them within the grip of the law.

### The News from China

(April 18)

False news go abroad. We are reminded of this adage by an editorial entitled "The News from Korea" appearing in a recent issue of the *Peking Daily News*. In it, the Editor says in all earnest: "The News from Korea increases in interest every day. It is now announced that a provisional Government has been formed at Seoul.



What steps this provisional Government is taking for the establishment of its position, what it is doing to cause suspension of the functions of the Japanese authorities, we do not know." Neither do we. For none in Korea has ever heard of such a provisional Government having ever been set up at any place in the peninsula. It is not astonishing that the Peking paper, which does not hesitate to give such absurd news, continues day after day to give equally groundless and foolish reports concerning the Korean situation. We confess we are unequal to the task of refuting all these reports, because they are too many and too glaringly false. We can only hope that all these fictitious will die a natural death in time.

### After the Storm.

(April 20)

We are glad that trouble in this peninsula is rapidly passing away, and signs are appearing that peace and order will soon be restored. At the same time we regret ex-

ceedingly that circumstances have compelled the authorities chiefly to resort to force to bring about this good state of things. At the beginning the authorities were most anxious to deal with the trouble in as moderate a manner as possible. Unfortunately this attitude of their seems to have been taken by agitators as proof of their weakness. The latter became more and more audacious in their nefarious activities, until the authorities were compelled to decide on adopting sterner measures against them. Thanks to this, the agitation has now all but been suppressed. But we learn with deep regret that at a few places the measures taken against the local rioters were carried out to the extreme, resulting in the killing of not a few people and the destruction of property. We are sure that the higher authorities had no mind to encourage any excess, and are as grieved as we are over those unpleasant occurrences. They will no doubt institute a thorough investigation, and, when it is found that the report of cruelty is substantially true, duly punish those who went too far in executing their orders. In all countries it is no uncommon thing for lower officials of dull

intelligence, in their zeal to make themselves conspicuous, to misunderstand the motive of their superiors and act beyond the limit of their duty. In such cases it reflects no discredit on the part of the higher authorities to punish such blundering subordinates. Rather it is a disgrace to them if they allow them to escape the consequence of their mistakes. We hope that the higher authorities will properly deal with all those who went beyond their orders and committed blunders and excesses in suppressing the disturbances.

As we have said, though the restoration of peace and order is a matter of rejoicing, we greatly regret that force has been the chief instrument used in restoring it. Force is an ill-fitting associate of peace and order. Though there is no doubt that, in order quickly to restore order in the peninsula it had to be called in to service, it should be dispensed with as soon as normal conditions return. It will be a very difficult task to heal the wound caused by the agitation in the minds of the Korean people. Nothing but love can do it. We trust that the Government-General, which had been planning to introduce some great reform in its

policy, will follow a very liberal line in its future administration of the peninsula. It is unjust, as some critics have done, to accuse the Government-General of a lack of sympathy with the Koreans, for no government has been more sincere and more eager to uplift, and promote the welfare of, the people under its rule. Unfortunately the love of the authorities towards the Korean people has failed to be properly expressed, for the reason that the method employed has not been quite tactful. We trust that the past blunders will be corrected, and such wise and tactful administrative policies adopted as will be fully appreciated and gratefully received by the people. But the Government alone cannot heal the wound. Unless it is aided by the Japanese people living in this peninsula in a whole-hearted manner, all its efforts to win the heart of the Korean people will fail. The Japanese in Chosen must change their attitude towards the Koreans for the better, treat them as their brothers and sisters, and, winning their hearts, make them loyal citizens of the Empire of Japan.

## Japanese American Relations and the Trouble in Chosen.

(April 24)

The *Keijo Nippo* quotes a certain influential gentleman as stating that it was a matter of great regret that very harmful rumours were current as to the behaviour of American missionaries in Chosen with regard to the recent trouble. It has now been ascertained that, with one or two exceptions, the attitude of the missionaries was on the whole fair, and all suspicion held against them is now gone. This is a matter to be rejoiced over in consideration of the relations between Japan and the United States. The friendly relations between the two nations have never changed for the past half century and are as deep as the Pacific. The mutual good feeling of the two nations has further been strengthened by the Ishii-Lansing Agreement, and there is every reason to believe that their traditional friendship will continue to grow in intimacy. Some Korean agitators in the States wanted to go to Paris in connection with the recent trouble, but the American State Department did not grant them passports. This is proof of

the good-will entertained by the Washington Government towards Japan.

Continuing, the gentleman quoted says that it is not conceivable that American missionaries, well posted on the world situation, should have taken part in the recent foolish agitation of Korean malcontents and supported them in their movement. There is, however, danger that Korean agitators will seize every opportunity presented to misrepresent the Japanese-American relations in order to incite ignorant folks. It is desirable that the American missionaries show caution in their actions and utterances, so that they may not be made tools of by them. On the other hand the Japanese people cannot be too careful concerning their attitude towards America. Korean malcontents are endeavouring to spread all sorts of mischievous rumours. We should be on our guard not to be misled by them.

In this connection, we may state that, at a conference of representative Japanese journalists throughout Chosen recently held at Seoul, Mr. I. Yamagata, Editor of the *Seoul Press*, explained to the assembly the difficult position occupied

by the foreign missionaries, and defended them from many false accusations laid against them. He hoped his confreres would be very careful in the publication of news items concerning them. This address was appreciated by the journalists resent.

### The Suwon Incident.

(April 30)

A Tokyo telegram to the *Keijo Nippo* quotes a statement made by the military authorities with regard to the recent trouble in Chosen. According to the telegram, the authorities say that the disturbances have now been quelled. In coping with them the use of military force was avoided as far as possible, and was resorted to only as the last measure. Troops were strictly instructed not to commit excesses. A certain company of troops, however, was found to have acted rather harshly at some villages near Suwon on April 15, while engaged in restoring order. This was done because of resistance offered, but as the commander and men of the company went beyond

the limit of their duty in discharging it, they were subjected to disciplinary measures.

We have heard much about the incident in Suwon District referred to in the above quotation. There is reason to believe that the troops acted there not "rather harshly," but very harshly. We have no idea of defending and justifying their serious blunder, but it must be remembered that the rioters in Suwon District were guilty of some very serious crimes. Not only did they act violently, but they set fire to a Japanese school building, destroyed police stations, and killed two Japanese police officers. One of the unfortunate officers was killed in a brutal manner, fifty-one wounds being found in his body. These acts of the rioters naturally embittered the feeling of the troops sent to suppress them and so the very deplorable incident referred to occurred. Nevertheless it cannot be denied that the troops made a terrible mistake in acting as they did. Their duty was only to suppress rioting, arrest the guilty and restore order. But, besides discharging their proper duty, they did what they had no right to do—namely, punish the rioters. We do not know to what disciplinary

measures they were subjected, but it is gratifying to know that all were punished. From the beginning the higher authorities, civil or military, had no idea whatever of taking any ruthless measures against Korean rioters, and instructions were issued by them to their subordinates to be very careful in dealing with the trouble. It is a great pity that in some cases their instructions were not strictly obeyed. Whenever such cases came to their knowledge they promptly issued warnings to the offenders. Unfortunately the troops responsible for the Suwon incident were men sent from Japan and were ignorant of the local conditions. As they have been punished and made an example of, we trust that blunders of similar nature will not be repeated.

### No Persecution of Korean Christians.

(May 6)

The *Japan Chronicle* seems to be under the hallucination that, in connection with the recent trouble in Chosen, the authorities have

been pursuing a policy of persecution of Korean Christians. "Throughout the troubles in Korea," it says, "it will have been observed that the Japanese authorities have directed much of their efforts against the Christian communities as well as the adherents of the Heavenly Path, both bodies being opposed, one on religious and the other on patriotic grounds, to the Shinto cult which it is sought to extend in Korea." This is a gross distortion of the real situation. As is well known, it was chiefly adherents of the American Presbyterian and Methodist Churches as well as the believers of the Religion of the Heavenly Path that took part in the agitation. It is perfectly natural that the authorities paid their chief attention to them. It was not because of their religious belief, but because of their offence. Korean Christians of other denominations or adherents of Buddhism and other religions, who did not participate in the agitation, have never been molested. How then can it reasonably be said that the authorities have been persecuting Korean Christians?

The *Japan Chronicle* seems to have formed the erroneous idea on account of the very deplorable inci-

dent in some villages near Suwon, in which three Christian Churches were destroyed by fire. We have already referred to this affair, stating that the higher authorities regret it very much and have punished those officers and men responsible for it. Excepting this, there has occurred in no other place any serious blunder on the part of the guardians of peace in suppressing the agitation. All stories of cruelty and brutality, so widely circulated in the foreign press, are either gross exaggerations or fictions. For instance, it was reported that in Seoul alone as many as one thousand demonstrators were killed. As a matter of fact, only two were killed in spite of the fact that the agitation was carried out in a most determined manner and that thousands of young men and women took part in it.

The *Japan Chronicle* remarks that the curious thing is that not a single Japanese Christian congregation in Japan seems to take any interest "in the persecution to which their fellow-believers are exposed in the neighbouring peninsula." There is nothing curious in this, because there is no persecution of Korean Christians because of their faith. Japanese Christians at home,

however, are taking great interest in the Korean situation, as is evinced in by many comments lately appearing in their religious journals. A prominent deputation of theirs is shortly coming to Chosen to conduct an independent investigation. We shall welcome it, for we are confident that its work will result in correcting many of the erroneous impressions given abroad by exaggerated and distorted press reports concerning the real situation in this peninsula.

### Crazy View of a Peking Editor

(May 7)

One of the most foolish editorials we have ever come across appears in a recent issue of the *Peking Daily News*, alleged to be edited by Chinese. It refers to the sentence of six months' imprisonment given to the Rev. Mr. Mowry by the Pyongyang Local Court for having sheltered some Korean law-breakers. The Editor expresses great pleasure at this, "because, whether the verdict be sustained or not, by the time the appeal can be heard, in fact almost

before these words are in print, every five-cent Sunday School in America, every tin-roofed tabernacle from California to Carolina, from the Lakes to the Gulf, will be having lessons or sermons on the subject. Every missionary society in America will watch the matter with the closest attention, every Church member in the country will be talking about it, every newspaper will be full of it. For the time being, the Peace Conference will fade into insignificance, and the destinies of one American citizen will be of more absorbing interest than the destiny of millions of dollars of indemnity. The arrest and condemnation of an American missionary will be a splendid advertisement for the Korean cause. If the Japanese authorities had been sitting up at nights trying to find a way of advertising their failure in Korea they could not have devised a better way of doing so than by arresting and condemning Mr. Mowry."

This is tall talk and is on par with all the high-sounding declarations and manifestoes issued by Korean malecontents. No doubt Mr. Mowry's case will attract some attention in some quarters of the United States, but it is the

height of folly to think, as the *Peking Daily News* does, that it will rouse the whole of it against Japan. Mr. Mowry has been found guilty of an act at variance with the law and the Japanese authorities have every right to prosecute him. For our own part, we do not think that he intentionally aided the Korean law breakers. It is probable that he did not know of their offence, but the fact that they were found living in his house cannot be disputed. In view of this, no intelligent people will find fault with the authorities for their action against him. In writing as it has done in regard to his case, the *The Peking Daily News* is insulting the intelligence of the American people.

By this time, the Peking paper must be repenting of the silly things it has said. For no such tremendous echo as predicted by it has been evoked in the United States. We have still to wait for the irresistible onslaught of denunciations and criticisms of the Japanese authorities followed by an ultimatum and a mighty fleet from America.

The *Peking Daily News* is doomed to disappointment if it thinks that Mr. Mowry's case will help

the cause of Korean malcontents, with whom it evidently is in hearty sympathy. The recent trouble in this peninsula has been sufficiently made capital of by the press in China for discrediting Japan. Specially has our Peking contemporary endeavoured to rouse public sentiment against Japan by publishing all sorts of sensational stories. What has been the result, it probably knows. Japan's power in this peninsula remains unshaken, and no men of influence have ever been found to be supporting the cause of Korean malcontents. It is even doubtful whether their appeal to the Peace Conference received even a moment's notice. The world is too wise to pay attention to the voice of a small group of malcontents, who really care for nothing but their selfish interests, against the best administration Chosen has ever had since history began.

### When Even Britain Fails

(May 7)

Referring to the "Annual Report on Reforms and Progress in Ko-

rea" published by the Government-General of Chosen, the *Japan Chronicle* sneers at the authorities by stating that, in spite of the glowing accounts given in it of the successful Japanese administration, the peninsula is in a state of seething unrest. We do not know whether the British Government issues similar reports concerning its administration of Egypt and India, but we hear so much about the humane, enlightened, and magnanimous British rule of these countries that we have been taught to think the British colonial administration is a model to be followed by other nations. In spite of all this, if newspaper reports are true, both Egypt and India seem to be in a state such as the *Japan Chronicle* can not call quiet and orderly. When even Great Britain occasionally fails, how can Japan, so miserably little and incapable, hope to show better? If she did, it would be sacrilegious.



## APPENDIX.

## A Visit to West Gate Prison

(May 11)

A few days ago a representative of the *Seoul Press* was granted the privilege of visiting West Gate Prison to inspect conditions there. This prison stands near the Independence Gate and is located in one of the sunniest and most healthy places in the whole city, and has a beautiful pine-clad hill side as a background. The yard is enclosed by a high brick wall and contains several brick buildings, besides an office and a number of work shops built of wood. The ground is kept scrupulously clean and everything is in perfect order. It is in this prison that leaders of the recent agitation and many who took part in it are kept pending their public trial.

The writer was courteously received by Mr. Kakihara, Governor of the prison, in his office and was supplied with some interesting information concerning the prisoners in his charge. This official is, by the way, one of the ablest men the Government-General of Chosen has in its service. He is a man of broad and enlightened views and is most kind

hearted. Asked what was the behaviour of prisoners connected with the agitation, Mr. Kakihara said that it was generally very good. When first brought to the prison, many of them were found to be in an exceedingly excited and nervous condition. He caused baths to be prepared for them and cautioned the jailers under him to avoid as far as possible saying or doing anything that might provoke them. In a few days the prisoners recovered their mental equilibrium and have since been calm and orderly in their behaviour. They are allowed to take their daily exercise in the open and every four or five days have a bath. As for food, those that can afford it are allowed to have it brought in either from their own houses or by specially appointed purveyors. By way of precaution against epidemics, the food brought in from the outside is very carefully examined. All the prisoners are in excellent health. The prisoners are also allowed to have books, sent in and the Governor also arranged for Christians to be given the Bible, many copies of which were brought for their benefit.

After being furnished with these

particulars, the writer was shown over the prison by the Governor and the Chief warden. As with the outside, the inside of the prison was faultlessly clean and all the prisoners were in very good health. The leaders of the agitation were confined separately, but others in groups of ten or a dozen. In spite of their unenviable position, none of them looked dejected or desperate but rather appeared to be in a cheerful frame of mind. The writer was allowed to speak to a few of them, with whom he is acquainted, and was pleased to hear thankful words from them concerning their treatment. The Governor spoke kind words to them, inquiring after their health and all answered gratefully and with beaming smiles. There was not to be seen the slightest trace of rancour in the countenance of any one of the prisoners nor any sign of defiance in their behaviour.

The writer was afterward conducted to the various workshops, where convicted prisoners were engaged in weaving, woodwork, and other handicrafts. Here, the writer was told, the men are taught in some handicraft or other, and many of them are good

artizans when they leave the prison. In fact instead of being a prison, it had more the appearance of a technical school.

### Deep-Rooted and Unjust Suspicion.

(May 16)

A foreign correspondent has written us the following letter:—

“Dear Mr. Editor:—I feel I must thank you most heartily for the recent article on the West Gate Sanitarium or technical school, vulgarly and unofficially called the jail by ignorant people. I am sure that the whole foreign community must have been greatly relieved after reading that picturesque and enlightening account of your official visit. Many had thought of their friends as being most uncomfortably crowded in a small room, with possibly vermin and may be insufficient clothes and food. To picture them having regular meals and baths, and learning trades, with constant smiles from their foster parents is indeed most gratifying. It is only a suggestion but I wonder if you could have the article translated into

Korean and put in the native papers. It would relieve the unnecessary anxiety of many hundreds of fathers, mothers, and friends.

"Excuse me for writing such a long letter, but I met an emaciated, pitiful looking man to-day who had been beaten most frightfully; he will be unable to sit down comfortably for several weeks. In many places the skin had been broken leaving the raw flesh. I mentioned your sanitarium to him as a possible place to get board and room for a while, with the fresh air, but he looked at me funnily and said that he had come from some big building that has high red walls around it, somewhere outside West Gate, Seoul. The description of the building and the location he gave sounded like the technical college (jail) but it must have been some other place because he had not learnt any trade or experienced the other luxuries of the Sanitarium. If you could locate this place and unofficially investigate, I think it would be worth while for the sake of humanity."

This sarcastic letter shows in what frame of mind a section of foreign residents in Chosen are and what attitude they take at present

towards the Japanese. They place implicit confidence in what they are told by their Korean friends, but view with suspicion everything said or done by the Japanese. As long as they move with such narrow spirit, it will be well-nigh impossible to establish any friendly relations between them and the Japanese authorities. As we have repeatedly expressed ourselves, thorough understanding and hearty co-operation between foreign missionaries and the Japanese authorities are vital for the uplifting of the Korean people. The latter know it and have always endeavoured to secure the assistance of the former. It is a thousand pities that among the foreign residents there are still found some who, like the writer of the above-quoted letter, harbour unwarranted suspicion of the Japanese authorities and refuse to respond to their advance. We suggest to our correspondent and all those holding similar views that they visit West Gate Prison and see for themselves whether what we wrote concerning it is true or not. If they desire to do so, we shall be glad to help them in obtaining permission from the authorities.



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(SELECTED AND TRANSLATED FROM  
OSAKA PAPERS)

GERMAN PEACE DELEGATES FOR HOME

Versailles, May 11.—The German peace delegates left for home yesterday conveying opinions of experts concerning peace.

BLOCKADE PREPARED FOR GERMANY.

Paris, May 15.—It was announced today that, in case the German delegates refuse to sign the peace treaty, the Allies were ready to enforce a complete blockade against Germany.

MURDEROUS PEACE?

London, May 14.—Herr Scheidemann, German Chancellor, speaking in the National Assembly, said:

Allied peace terms are indeed murderous. The action of the Allies is, so to speak, about to pierce a knife through the living body of Germany. We have hitherto imagined Mr. Wilson as a pacifist but he is now going to be an executioner. To accept terms proffered by the Allies is nothing but to turn our descendants into the poor slaves of them.

FLIGHT ACROSS THE ATLANTIC.

San Francisco, May 17.—The American naval airplane N. C. safely arrived at No. 4 of the Azores Islands in the North Atlantic, at 12:40 today.

TREATMENT OF PRISONERS IN CHOSEN.

REFUTATION OF FALSE REPORT.

On April 30, the *Japan Chronicle* among other papers, published an article describing the alleged atrocious treatment accorded to Korean girl students in Seoul Prison. The story was so absurd that we did not think it necessary to refute it. In view of the fact, however, that the question of prison treatment in Seoul is now attracting the interest of the foreign community here, we think it advisable to point out some of the absurdities contained in the article mentioned.

The Ordinance for Prisons in Chosen is entirely on the same line as the Prison Law in the mother country, except in a few points specifically relating to Chosen with regard to conditions proper to, or customs established in, the peninsula, and accordingly it follows the quite same principle as Laws for Prisons in force in every civilized country in the world. The female quarters in prisons in Chosen are completely separated from the quarters for men, and the officials in charge of them are women. No male, even not a Government official, is admitted into the female quarters unless specially appointed as prison doctor, chaplain or overseer. In the circumstances, such statements appearing in the article mentioned as "I was ordered to how my head to warders, whenever they passed by, and flapped when I failed to how," and "I was beaten on the back with arms carried by warders" are absolutely without truth.

It is a rule in prisons in Japan as well as in Chosen that criminals shall provide their own clothes and beds and these articles are only furnished by the Government to such prisoners as are unable to afford them or who fail to have them supplied by their family or friends. The report that these female students were forced to wear thin clothes of Japanese cut only is therefore baseless. New comers are of course subjected to a thorough search but in the case of female prisoners this is done by an overseer of the same sex in a separate room, so that it is impossible for any such thing to happen as alleged in the article mentioned that the girls were stripped of their clothes every day and flayed, and when stripped in an outside room, were exposed to the full view of gentlemen. Medical examination only is conducted by the prison doctor with the assistance of a female overseer.

There is also a description in the article that the girls, after being stripped of their clothes, were ordered to walk in the open, exposed to the full view of many people. This is also false, because, though outdoor exercise is provided for prisoners for the good of the health of the prisoners, and female prisoners are made to take outdoor exercise under the supervision of overseers, they are certainly never forced to walk in a naked condition and it is absolutely impossible for outside people to get even a glimpse of them. The quarters for prisoners are completely separated from the quarters to which outside people have access, by a fence

or buildings almost insurmountable. More especially are the female quarters reserved and excluded from the outside world.

As for the sleep of prisoners, the time is definitely determined, according to the length of the day. During the hours of sleep, speaking and other actions tending to disturb the quietude of the prison are prohibited, so that the prisoners may have the benefit of a sound sleep. The allegation that they were allowed to go to bed only after ten o'clock in the evening, or that they were awakened and ordered to sit on their beds throughout the night, is not founded on fact.

There is also the statement that on account of their belief that the girls participating in the independence movement were women of easy virtue, the officials concerned always spoke to them in such a manner. In prison, the social status of prisoners is inquired into upon their arrival, and a complete roll for each prisoner is prepared, so that the treatment due to their status may be accorded to each of them. In the circumstances, no prison officials could remain in ignorance of the status of the prisoners and so would not be likely to act as harshly as alleged. Moreover, no discrimination is made between the prisoners in general and those connected with the present agitation. Further in view of the fact that many prisoners involved in the agitation are men of respectable social status, or belong to the intelligent class, special attention is paid by the authorities concerned to their treatment.

It is the aim of the officials to allow prisoners as much consolation as possible within the scope permitted by the laws and regulations, so that their reform may be effected as speedily as possible. With this in view, prison officials are always ready to treat them with kindness and to avoid talk or acts liable to produce a bad effect on them. Especially careful is the attention paid in treatment of unconvicted prisoners. Prisoners who break the regulations, are liable to punishment, legally determined, while prison officials who insult or maltreat prisoners are also liable to severe punishment. Any one who has ever visited the prison in Seoul will not hesitate to deny the truth of the statements made in the article mentioned. What is most remote from fact, to say nothing of others, is the statement making it appear that policemen or gendarmes are on duty in the prison, whereas the fact is that they are never engaged in prison work. From such and other mistakes crowding the article, it is doubtful whether the writer has ever been inside a prison in Chosen, and so is ignorant of the real conditions in them. He has evidently misunderstood the girls who supplied him with the story or else has credulously believed the story told him with the result that his seemingly well intended article is a deplorable failure.

BLUEJACKETS FROM CHEMULPO.

In defiance of the drenching rain, about fifty officers and bluejackets, from the destroyers *Asashio* and *Asagiri* now at Chemulpo, came up to Seoul on a visit. At noon they were entertained in light refreshments at Hougan Temple on Waiyangni by the local branch of the Japan Red Cross Society. They spent the afternoon visiting the Botanical Garden and a few other points of note and interest. They will leave for Chemulpo today.

PERSONAL NOTES

Mr. Y. Kimura, Director of the Bank of Chosen and in charge of the Tokyo Branch, arrived at Fusan yesterday morning and is due to arrive here this morning. It is understood that he will shortly start on a tour in Europe and America.

Yesterday evening Count Hasegawa, Governor-General, entertained to dinner at the Chosen Hotel Sir Edmund Walker, President of the Commercial Bank of Canada. On his behalf of the Governor-General, Mr. I. Yamagata, Administrative Superintendent, was present. The party was expected to leave for Peking via Mukden the same evening.

Fuku reports that Viscount Min, Chief Steward of the Prince Yi Husehoid, recently visiting there, went to Kyoto today on his return journey to Seoul.

Mr. M. Zambo, Japanese Publicity Commissioner in Siberia, arrived in Seoul from Tokyo on Monday evening. He will leave tomorrow for Siberia on the 25th inst. via Fusan and Moji.

May 22, 1919

JAPAN'S SUPREME INNOCENCE!!!

(Many articles have appeared in the American papers and in these inaccurate statements regarding the Korean Uprising have not been few. But for the most part, these inaccuracies have been of an immaterial character. In the April 19th edition of the Philadelphia Ledger, however, false statements of a most vicious character were printed. Their viciousness arose from the fact that they were an "official report" by the Japanese Government itself. The whole article was one lot of lies. If the Japanese Government will stoop to such methods of falsehood when the proofs of the things denied are so palpable, what confidence can be placed in anything it says or does?)

Accidents sometimes occur, but accidents are accidents. Nero did what he did because of what he was. His acts were not unexpected accidents. An accident in administration of government may occur once to the dismay of the government and the loss of the people. But rulers and governments do not continue to cause the same kind of accidents daily for three months and then deny the facts. The Japanese in Korea have been committing outrage after outrage now for three months, beginning on the First Day of March and continuing until the present time (May 22nd). These might have been called accidents had they occurred only once or in isolated cases. But the fact that they continued without cessation for such a length of time is ample proof that they <sup>were</sup> inspired from "above."

In spite of this, the Japanese Government has sent a long "official cable" to America denying all the charges which have been made against it. To overlook and ignore such a bit of deceit would only be an invitation to continue such a policy and the cause of truth would be entirely defeated. This article has been inspired, therefore, by the Philadelphia Ledger's report of April 19th. We shall try <sup>in reply</sup> to give only facts which are so thoroughly substantiated by witnesses whose veracity cannot be questioned and permit these to speak for themselves in answer to the "denials".

The following is the Ledger's report, the numbers in brackets referring simply to the evidence given below.

### "Japanese Government Denies Having Arrested U.S. Missionaries"

New York, April 18. The Japanese Government suspects "one or two missionaries of a connection with the present uprising in Korea", but has followed "the most considerate method of dealing with the matter (1) and has not arrested a single one of them"; (2) according to an official cablegram made public here today by Chonosuke Yada, Japanese Consul General in New York.

The cable message denies the reports that at Pyeng Yang a "Japanese soldier struck an American missionary lady with the butt end of his gun"; (3) or that at Noburu Kawa our "soldiers searched the home of an American missionary and forced their way into the bedroom of his wife"; (4) Thorough investigation of the Pyengyang incident, the message said, showed "the report originated from the action of a Japanese soldier trying to force back the passage of a crowd with his gun held horizontally."

### Missionaries Are Suspected.

Asserting that the riots have been sponsored by "One Son Heili", who is at the head of a cult called the Chuntokyo (heavenly way), and harbors a malicious ambition of bringing about a coup d'etat, the message continues:

It is a matter of exceeding regard that a certain portion of the missionary body has inspired the suspicion that they have indulged in words and actions susceptible to political construction. (5) But the authorities have ever respected the freedom of faith and at no time and in no instance have they closed the churches conducted by missionaries. (6) Only among the leaders of the Chuntokyo cult and the Korean missionaries who have had an intimate connection with the present rioting have been put under arrest. (7)

### League Misinterpreted.

The message asserted the reason that certain native Christians and Korean students had joined the movement was because "they misinterpreted the significance of the League of Nations and the doctrine of self-determination". Leaders of the uprising, the message continued, had forced them through threats, to join the rioting, "in order to gain public sympathy." (8)

After denying reports of cruelty practised on the Koreans, the cablegram declared that armed forces had been employed only in "certain remote sections, where police powers were inadequate." (9)

"Such a report as that a soldier had struck off a girl's arm is utterly without foundation in fact", said the official statement. "As a matter of fact, the sword carried by the soldiers is entirely too dull to cut off an arm." (10)

### FACTS + COLD FACTS - FACTS.

The Japanese Government has a reputation for denials one day and then admitting immediately thereafter when the evidence becomes overwhelming that the facts denied were true, but!!! It is with great reluctance that we are compelled to take the "official Statement" up in this way, but it

seems necessary. We do not take this method of especially taking the  
adger to task either. For the same report doubtless has been printed in  
thousands of other papers. We happen to have seen the report in this paper  
and for this reason have spoken of it in particular.

L. THE CONSIDERATE METHODS OF THE JAPANESE GOVERNMENT  
AS REGARDS SUSPECTED MISSIONARIES.

1. Two Australian lady missionaries were arrested because they had  
been seen by the police with a crowd of shouting school girls. They were  
charged with instigating demonstrations and kept under arrest for over  
48 hours, not allowing them to see one of their own nationals for 24 hours  
and then not permitting them to talk to him. The ladies had gone out to  
try to restrain their girls and to keep them out of the fracas. For  
confirmation of this and the indignities which they suffered the inquirers  
are referred to the <sup>British</sup> Consul General "Seoul Korea" or to the British Ambassador  
at Tokyo.

2. One of the missionaries of the Oriental Missionary Society at  
work in Seoul, a Britisher, was attacked by police and policemen because he  
was "suspected of being an American", but after examination he turned out to  
be merely a Britisher and so a great mistake had been made. It is a well  
known fact that the Government General <sup>after the British Consul in Seoul and Ambassador in Tokyo forced the issue</sup> considered his wounded body and feel-  
ings worth Yen 5000 indemnity. The public has not been treated to this  
interesting bit of information but it is known to be true nevertheless.  
This is the only considerate part of his experience, however.

3. The Rev. Eli Miller Mowry of Mansfield, Ohio was arrested on April  
4th. He had been called to the police station for a conference (f) and was  
not released. No word was sent to his family of his detention. His trial  
was brought on without giving him an opportunity to secure lawyer. He was  
informed one afternoon at three or four o'clock that his trial was to take  
place the next day and on the following day at 10 A.M. he was tried.  
The foreign community was not informed that his trial was to take place at

all. A policeman went to the Mission Hospital, where there are no foreigners at work, and told them that Mr. Mowry's trial was to take place the next morning. The Korean nurse replied that she had nothing to do with the matter and told him to go to the foreigners. He refused. So she telephoned to one of the missionaries. *and she was under no obligation to do so.* Had she failed to do so, Mr. Mowry would have been tried without even one foreigner being present. Consideration again!

II. NO MISSIONARIES ARRESTED.

1. Note the above remarks. Four missionaries are reported there as having been arrested. Proof can easily be obtained from the State Departments of the governments concerned. However, Mr. Mowry was sentenced at the first trial to six months penal servitude for "harboring criminals" *for* whom the police were searching *for*". On May 17th as a result of the Appeals trial his sentence was reduced to four months penal servitude with sentence suspended for two years. He has appealed his case to the Supreme Court of Korea. These are all facts which can be verified without effort from the court records or from the State Department in Washington.

2. On March 4th the Rev. E. W. T<sup>h</sup>wing and the Rev. S. L. Roberts who were visiting Byong Yang were arrested by the soldiers while standing on the private grounds of the Mission and subjected to indignities while being taken to the police station. There they were promptly released when it was found that there was no charge against them. *No apology has ever been forthcoming for the indignities suffered.*

III. LADY NOT STRUCK WITH BUTT END OF GUN.

The denial of this story is beyond comprehension. We give herewith a letter which was written by her husband to the Seoul Press, a semi-official paper in Seoul which refused to print the same. It was then sent to a paper in Peking where it appeared as given below. It tells its own story.

*The following letter*

American Missionary Tells of How His Wife Was Struck  
by Hun-Like Soldiers.

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(The following letter was sent to the Seoul Press, the only English newspaper published in Korea, and representing the Japanese official point of view. It was in answer to an article in that paper on "Stories of Cruelty", which said that "Koreans are great liars". It shows what missionaries have seen in Korea, his own wife being struck by Japanese soldiers. The Seoul Press would not publish this letter however. They dislike foreign comment.)

"In the Seoul Press of this date there is an article on "Stories of Cruelty". Granted the Koreans are great liars ("all men are liars" it has been said), the missionaries I am sorry to say, have seen things with their own eyes. Unarmed Koreans have been shot; many of them in the back; old women have been beaten without mercy; girls have been tied by their hair and beaten; men have been beaten on the back of the head until for days and even for weeks they have had little or no sense left. On the 3rd of March my wife was going from our home to the Woman's Hospital in . . . . She passed several soldiers and they said nothing. Then she came to one by himself. He ordered her to go back. In obedience to him she turned about, and then he struck her two sharp blows on the back with the butt end of his gun. This is the work of the Hun and not of the Japanese as we supposed him to be. My fear is that some of the stories which I cannot tell here, that uneducated countrymen and ignorant women have told right out without being asked, have more truth in them than some of us wish. It will be to the good of the fair name of Japan not to attempt to cover up any of these things. The crowds were absolutely unarmed and for the most part did not even attempt to use force. The use of force came only after soldiers, and even worse than soldiers; the firemen with long clubs with the sharp iron hooks in the end, had begun to deal with the crowds with uncalled-for cruelty. It almost seemed that the Japanese themselves were scared almost to death by the crowd of people who were even trying to use force, and had absolutely nothing to fight with. I am speaking of what I saw in . . . . where it seems to me there was no call for such fierce methods that were used on the crowds. And the things done here are not to be compared with the things done in the country nations. If the plan was to scare and cow the people, they have succeeded. But that success is failure. The Japanese will never win the people will never accomplish the task they are here for; in that way, the officials surely know the day and age in which we are living. . . .

"Now the time for action has come for the Japanese in Korea. Whatever may have been the dreams of conquest and of assimilation and absorption, now the strong must help the weak; those who have used us for those who have not, a plan of absolutely unselfish action towards the Koreans must be really put into operation. We read that General Marshall once risked his life in an effort to disarm a misguided Philippine leader instead of shooting him down. This is the stuff that heroes are made of. The strong to use their strength to save and guide the weak and ignorant, not to do the easy thing of shooting them down. . . .

IV. SOLDIER FORCED WAY INTO WIFE'S BEDROOM.

We quote from a report of a missionary thus insulted to his house in Seoul:  
Hearing of the presence of the soldiers in his house he said:  
"I immediately went to my home, found the compound gate shut and soldiers on guard . . . . They spread through the whole house and in my study and in my wife's bedroom" . . . .  
Other similar cases could easily be ascertained if one desired to do so.

## V. MISSIONARIES SUSPECTED.

That the missionaries have been suspected by the native press and most virulently criticised is beyond question. In fact America, all Americans and President Wilson in particular have been most disgustingly criticised. Hence to single out the missionaries as the "official cable gram" has done is little short of ridiculous.

But "officially" the missionaries have not been suspected. The Government has a number of times "exonerated the missionaries", but the native press has not followed suit. The following are some of these "official" utterances.

"Missionaries Pully Ex-onerated.  
(Japan Advertiser, Tokyo, March 16th.)

"An official statement has been issued by the Director of Internal Affairs exonerating the missionaries from any complicity or foreknowledge of the recent agitation, which effectually disposes of the statements to the contrary appearing in the Japanese papers."

"Dr. Yoshino Defends the Missionaries in Korea.

(Japan Advertiser, April 16th, quoted from the Chuo Keron.)

"It is true that some missionaries are under a misapprehension of the real aims of the Korean administration. But I cannot bring myself to regard the insurgent Koreans as instigated by the missionaries. There is much reason for the missionaries of the Korean administration in face of the fact that even in Japan there are many who do not like the manner in which Korea is administered and openly express their disapproval. As for the summary condemnation of the missionaries, it is a shame for the Japanese Government to be in a position to do so. The Japanese Government are in a position of restraint in handling such delicate questions in the agitation of missionaries in the movement for the restoration of Korea."

The following appeared after the Ledger's article but helps to reinforce the facts stated above that the Government was perfectly aware of the fact the missionaries were innocent even at the moment that the cablegram was despatched.

"Missionaries Are Held Blameless.  
Officials in Korea Regret Reports Published That Missionaries aided Revolution.

(Japan Advertiser, April 29th.)

"It has now been ascertained that the attitude of the missionaries in Chosen with regard to the recent trouble, with one or two exceptions, was on the whole fair and all suspicion held against them is now gone," says the Keijo Nippo, a vernacular paper published in Seoul, quoting a "certain influential gentleman" who states his regret that very harmful rumors were current. "This," says the Keijo Nippo, "is a matter to be rejoiced over in consideration of the relations between Japan and the United States."

In the Japan Chronicle (Osaka) for May 15th under the caption of "Japan's Policy in Korea," one section is given to comment on Mr. Yoshizawa's interview with the Osaka Mainichi. Mr. Yoshizawa was a specially appointed envoy of Premier Kuroki's to make full investigation into the situation in Korea and to report to the Government in Japan. He visited a number of places in Korea and met many of the leading missionaries. The comment is as follows:-

"It is refreshing in these circumstances to find Mr. Yoshizawa of the Foreign Office, who has been on a visit of inquiry in Korea talking very frankly to a reporter of the Mainichi about his conclusions regarding his observations there.... He contradicts once more the current slander

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that the missionaries were at the bottom of the trouble."

The above quotation sound quite different from the "official cable-<sup>which</sup> ~~an~~ ~~speaks~~ of a "certain portion of the missionary" etc. implying that a very considerable number of persons were involved. This is not and never has been the case.

#### VI. Christian Churches Closed.

The cable says that no Christian Churches have been closed by the Japanese. The following information directly from the pastors in charge will show the untruthfulness of the statement. And what is given below represents only two centers in which Christians work is being done.

1. One missionary reports that since the uprising began four churches in his territory have been ordered to close and not to meet. They are at the following villages, South Pyongan Province: Pupaik, Syogan, Hamsamoru, and Syungchai. Anyone who has the inclination may verify the statement for himself. *Seven other churches at least in neighboring villages are also known to have been forcibly closed.*
2. The pastor of the church at Kangdong, South Pyongan Province reports that the Japanese soldiers have seized the Chuntokyo church building which they are using as barracks without permission and that they have taken all the furniture and mats from the Christian Church to use in their barracks, this also without permission. The people are prevented from meeting.

3. The churches in Pyeng Yang city with one or two exceptions were all forbidden to meet on Sunday March 2nd.

4. The churches in ~~Sensa~~ North Pyongan Province have not been allowed to hold Wednesday evening prayer meetings since March 1st. One of the missionaries tried to hold such a meeting one night and was driven out forcibly by the police.

Many more similar cases could be cited. These will suffice.

#### VII. Arrested Persons.

The falsehood herein contained will be evident from II. above. There is absolutely no class or condition of persons in Korea which has not suffered at the hands of the police and soldiers.



Men, women and children, old men and old women, babies and children, foreigners and Japanese, all have suffered. Just recently even the Japanese themselves have risen against the oppression which they see all about them and in Seoul a large number of Japanese men were arrested for shouting for Democracy. The Government is studiously keeping the information from the public. But that they have been arrested is beyond question.

#### VIII. People Forced to Join Rioters.

This has been harped on by the Government from the first. But the facts are all to the contrary. Below we present a petition which was drawn up by two very old literati, Kim Youn Sik and Yi Yong Chik, who live in Seoul. These men were used by the Japanese when they "bought out" the Government in 1910. They helped to sell their country. And as a reward they were raised to the peerage as Viscounts. They were also given certain offices and money besides. Even these men could not endure what they have seen and have turned against the Government. If they could do so, and they were not compelled to do so either, is it hard to believe that the people in general who had suffered unspeakable wrongs should also voluntarily join in the demonstrations?

Petition Presented by Kim Youn Sik and Yi Yong Chik to  
the Government General of Chosen.

A way of doing things is good only as it accords with the times; and a government succeeds only when it makes its people happy. If the way is not in keeping with the age, it is not a perfect way; and if a government fails to make a people happy it is not a good government.

It is now ten years since Korea was annexed and though there has resulted from it no little profit to the people, with the clearing away of abuses, still it cannot be said to have made the people happy.

Today when the call for independence is given in the street ten thousand voices answer in response. In ten days and less the whole nation vibrates to its echo, and even the women and children vie with each other to join in the shout. When those in the front fall others take their places with no fear of death in their hearts. What is the reason for such a state of affairs as this? Our view is that the people, having borne with pain and stifled to the point of bursting, and being unable to repress themselves further, at last have had expression and like the overflowing of the Whangho River, the waves have broken all bounds and once having broken away, its power will brook no return. All this an expression of the will of the people, but is it not rather

mind of God himself.

There are two ways of treating the conditions today, one a kind way and the other the way of repression. The liberal way should speak kindly, soothe and comfort so as to remove fears and misgivings. But in that case there would be an end to the demonstrations. The use of force on the other hand, that would cut down, uproot, beat to pieces, extinguish, will rouse it the more and never conquer its spirit. If you do not get at the cause you will never settle the matter.

The people, now roused to action, desire to have restored to them that which they once possessed in order that the shame of their slavery be removed. They have nothing but bare hands, and a tongue with which to speak the resentment which they feel. You can tell by this that no wicked motive lies beneath their thoughts.

The good and superior man would pity and forgive such as this, and view it with tender sympathy. We hear, however, that the Government is arresting people right and left, till they fill the prisons. There they whip, beat and torture them until they die violent deaths beneath it. The Government uses weapons till the dead lie side by side, and we are unable to endure the dreadful stories we hear.

Nevertheless the whole state rises the more, and the greater force used to put it down, the greater the disturbances. How comes it that you look not to the cause but think to cut the manifestation of it by force? Though you cut down and kill those who rise everywhere, you may change the face of things but the heart never. Every man has written in his soul "Independence" and those who in their rooms shout for it are beyond the possibility of numbering. Will you arrest and kill them all?

A man is not something to be dealt with as the grass that grows. In ancient times Mencius said to King Soan of the Che Kingdom, "If by taking possession of the state you can make the people of Yun happy, take possession; but if by taking possession you will render them miserable, forbear to do it." Though Mencius thus spoke the king paid no attention, and as a result came to a place where he said he was greatly ashamed. This is indeed a mirror from history worthy to be looked into. Even the Sage cannot run counter to the times in which he lives. We read the mind of God in the attitude of the people. If a people are not made happy history tells us that there is no way by which their land can be held in possession.

Now your servants, having come to this time of danger and difficulty. Old and shameless are we, for when our country was annexed, we accepted the rank of nobility, held office and lived in disgrace, till seeing these innocent people of ours in the fire and water, are unable to endure the sights longer. Thus we two, in the privacy of our rooms, have shouted for independence just like the others.

Fearing not presumption on our part, we speak forth our hearts with the hope that your Excellency will be in accord herewith and let His Imperial Majesty know so that the Cabinet may consider it and set right the cause; not by mere soft words nor by force but in accord with the opportunity that Heaven above grants and the wishes of the people speak. Thus may Japan give independence to Korea and let her justice be known to the whole world including those nations with whom she is in treaty relations. Undoubtedly all will not look with praise and commendation on this act of yours.

We, the servants, behind closed doors, ill and indisposed, and not knowing the mind of the world offer our poor woodsman's counsel to the state. If you accede to it, countless numbers of people will be made happy. But if you refuse, two alone will suffer. We have reached the bourne of life and so we offer ourselves a sacrifice for our people. Though we die for it we have no complaint to make. In our sick chamber, with age upon us, we know not how to speak persuasively. We pray your Excellency to kindly give this your consideration. In a word this is what our hearts would say.

Nothing finer than this has appeared at any time during this revolution. These two old men who were bound by every tie to the Japanese to whom they had literally sold themselves and their country have seen the light. Their fellow countrymen are just as capable, yes more capable of seeing the light than they. There was no force needed to draw these people together. The justice of their cause was sufficient ground for their joining in the demonstrations.

#### IX. Soldiers Employed Only In Remote Districts.

This is the most monstrous of all the lies in this report. There was no district either near or remote where the soldiers were not used. Early in April it was found that the military forces in the Peninsula were inadequate so <sup>additional</sup> 6000 troops besides 400 gendarmes were brought in. These were scattered throughout the whole land. In addition to these there were already two divisions in the country at the time of the outbreak. The writer with scores of other Americans and Britishers saw these troops chasing the people through the streets of Seoul, Pyongyang, Taiku and all the other large cities of the country. These same witnesses saw them shoot at the people and run bayonets into them. All the "official denials" on earth will not make a fact a non-fact. It exists as the fact nevertheless. The Government has simply stultified itself in making this false statement.

But to be more concrete. South of Seoul the soldiers shot up and burned down fifteen or more villages. We give one account of what was seen at one of these places by an American missionary who visited the place very shortly after. This work was done by soldiers. The place was only 30 miles from Seoul. The cause was the demonstrations <sup>at</sup> of the place.

THE MURDER AT WHASURI. (Near Seoul).

( By an American Missionary ).

How soon one becomes uncounsciously callous and indifferent to the terrible sufferings of those around when day by day the same pitiful sights are seen and the same mournful stories are told. When one first hears of the beating and shooting of innocent people, the burning of peaceful homes and the massacre of men and women and the suffering of the orphans the blood turns cold at the thought, and the eyes fill with tears at the sight, but after a few days of direct contact the sensory nerves seem to lose their sensibility, the heart no longer fills to the breaking, reaction has already set in and a sad, unconcious tolerance has been acquired. Thus when I rode into the stricken village of Whasuri, the desolation seems almost to be natural, the sight of the burnt houses and the terrorized people had little effect upon the emotions, there was nothing new here, the stories of murder and brutality were much the same as had been recounted elsewhere, the blood-thirsty acts of brutal soldiers betray signs of genius, the same crude and barbarous acts are carried out everywhere.

The Devastated Village.

Whasuri must have been a prosperous village before the barbarous troops of His Majesty's Government transformed it into an ash-heap. The village is surrounded by wooded hills which slope toward the valley of fertile paddy fields. In the center of the village there had been a lovely "country residence", with its tiled roof and big gateway. Now nothing but a heap of broken tile, and dirt and brick! Some thought the owner had fled, others that he was in prison. Nobody knew just what had happened to him. Out of some 40 houses 13 or 19 remained. No wind had spread the wicked fire, but something more sure, more definite, more cruel, - the hands of troops whose hearts were filled with murder. Apart from the definite statement of the people to this effect, there was the evidence of the burnt houses. In some places burnt and unburnt houses alternated. Also the space between burnt and unburnt houses amounted to many feet in distance. As usual all that remained were the earthenware jars used by each household for holding pickles and water. Groups of small pots were the surest evidence that the charred sticks and ash and debris were the real ruins of erstwhile homes. Nothing had been saved from the flames. This could not be allowed as the punishment must be complete, for where in the world were rebel criminals such as these?! A spoon, a bowl, a sack of rice, a blanket, nothing could be saved on pain of death, so one feels justified in characterizing the poor refugees as destitute. Many of the poor people whose homes had been burnt had been welcomed by more fortunate neighbors to share their comforts of bed, food and fire. Others were living under little straw shelters, and for others the government had provided a home beneath the high brick walls of a state penitentiary.

Story of the Crime.

The story must go back to April 4th, a market day, when villagers from all around joined in making merry and shouting "Long live the Independence of Korea". They had made their demonstrations once or twice in different places and nothing untoward had occurred. All had been peaceful, so without fear of ill they had gathered in front of the local police station and gave a hearty "mansei" for Korea. To their great surprise and indignation the senior policeman, a Japanese, opened fire with a revolver, killing one and wounding another. This was more than they could stand. Surely their act did not warrant such drastic and cruel punishment. Being enraged they attacked the policeman in their anger and beat him to death and set fire to the police

station. These acts of violence they admitted were wrong, but they acted thoughtlessly and in the heat of passion.

Nothing further happened until April 11th when early in the morning, sometime before daybreak, the villagers were suddenly aroused out of their sleep by the sound of firing and the smell of fire. Running out they found the soldiers and police firing the houses and shooting the people and beating them. Leaving everything they fled for their lives, old and young, the mothers with their nursing babies and fathers with the younger children, all fled to the hills. But before they could make good their escape, three were murdered shot by the soldiers. Also many were struck and beaten, while a number were arrested and led away to jail.

It is not a long story but one should pause and think and try to visualize the scene. Think of it occurring in your own home, in your own village; picture the darkness, the shooting, the beating, the screaming of the women and children, the flames and the murderous soldiers. Then remember that the Korean mothers love their babies, and the Korean fathers their little children and these people their homes just as you do, yours.

#### The Villagers.

Just as I arrived at the village I noticed a young man enter the village in a ricksha. He alighted and quickly hobbled over to his mother, who having been informed of her sons return rushed out to greet him. Both were in tears. Neither had expected to see the other again. But for some unknown reason this young man had been beaten and released from jail. After his mother's welcome I called him over and asked him what he had done to be thus jailed and beaten. He answered, "When the village was fired by the soldiers, I ran out of my house, was arrested, sent to Suwon (the country seat) and after several days detention, beaten and later sent home." His beating was brutal; although it had happened several days previously, he could walk with much difficulty and pain. He was no exception; there were many bruised and beaten bodies there. I saw a little fellow too who was about 13 or 14 wearing a big number on the front of his shirt which everyone could see. I called to him and asked, "Why are you marked No. ....?" He replied, "I was taken to jail, beaten, numbered and turned loose again." I said, "Let me see your body". Removing his clothes, he showed me great bruises, yellow, green and black. How brutal are those beatings! Sixty to ninety blows with a rod is the usual treatment. I would like to know how many of the old, weaker people have died as a result of the police beatings. I asked the little boy what he had done to be arrested. He replied, "Nothing special, I shouted 'mansei' like everybody else, but nothing more". There he was, poor youngster, No. .... in big letters, branded a criminal at 14.

I was most fortunate in arriving at the village in the absence of the police and soldiers, so I had no difficulty in obtaining all the information that I desired. The people were living in much terror lest the soldiers should return and do further damage by shooting and burning. As one would expect the women suffered more than the men; their cozy little homes meant everything to them, and what could they do for the little children? It was too cold for them to sleep out on the ground under a little thatch, yet that was all there was to protect them from the cold night air.

At the end of our conversation, suddenly the alarm of "police coming" was given. Immediately the group of men, about 30 in number, disappeared in all directions. I wonder if we even begin to realize the state of constant dread and terror in which these people live? The poor villagers begged for help: "Surely somewhere in the world there are those who will give help, if they only know about our terrible sufferings. Do people know how they are being robbed of homes and happiness, and even of life itself?"

I could not answer these appeals except by ~~pointing~~ telling them of one Almighty to deliver, who loved and saved; and pointing them to Him, I left them, - left them perhaps with a dim ray of hope, perhaps with a little ~~light~~ beneath their burden, but I left them I know, miserable and sad. This agony

~~Frankly~~

Frankly, now, did you ever hear of a more brutal act than this? And were there sufficient reasons for such barbarism? And yet, fifteen villages in this one district alone suffered in a similar way and some even more cruelly. Note what the Governor General himself says about these barbarisms:

Hasegawa Says No More Atrocities.

(Japan Advertiser, April 27th.)

"The Governor General of Korea denounces the harsh measures taken by some of his subordinates, and some of these, guilty of some of the worst atrocities reported, have already been subjected to appropriate punishment.

The Governor General yesterday (April 24th) received a delegation of prominent missionaries who had visited certain Korean villages which had been burned by soldiers this month. After listening to their description of their investigation, he replied that their statements of what had happened were true and that it was to be deplored.

The ones responsible had been punished, and strict orders had been sent out throughout the peninsula forbidding further acts of this kind. His hearers might rest assured that there would be no recurrence of such happenings."

On top of this statement, the report is now out that further atrocities of a similar kind have occurred in the northern part of South Kyengsang Province and also in one or two other places in the country. How can we believe anything given out officially?

Another interesting commentary on the whole procedure has just come to hand. The foreigners including missionaries and business men wanted to do something for the poor sufferers. They asked permission to give this aid through the American Red Cross. The Government refused absolutely. This would have reflected upon Japan. It could not be done. But a day or two later the foreigners were informed that they could give the aid if through some unofficial organization. So a relief society was formed and Yen 3600 secured in Seoul alone. This was expended for relief. The Government gave free transportation and a committee of foreigners was to supervise the distribution. The committee went to the scene of the atrocities and were prepared to do their work, when presto! the Government had seen to it that the gifts were all given out by police and gendarmes and the people were not even informed whence the gifts came!!! More consideration!!! No Red Cross! No foreign help wanted! Who got the gifts? Did the people?

X. JAPANESE SOLDIERS CARRY DULL SWORDS. MIRABILE DICTU!

We are delighted to hear this. We did not know it before. On May 15th, Mr. W.R. Giles, reporter for the Chicago Daily News and an American missionary were permitted to visit the Pyongyang Prison. This institution was built to accommodate 800 but it now has incarcerated within its walls 2100 prisoners and convicts. The warden kindly showed the gentlemen through exhibiting not everything, but enough. One object which he specially called attention to as they made their rounds was the hand of a man preserved in alcohol in a glass vessel. Pointing to this he said, "That is the hand of a man which was cut off by one of our policemen." The event took place some years ago and the sufferer is now dead. But the gentlemen saw the policeman who did the deed. Swords too dull? Since when? Police and soldiers do not carry swords for show when a revolution is on!!

But better evidence is available, especially as it happened on April 4th or thereabouts and hence was "officially" knowable before the Government's "official cablegram" was despatched. At one of the villages mentioned above which were burned out and shot to pieces by Japanese soldiers, a certain Officer drew his sword and struck off the head of a woman because she insisted on shouting "mansei". He then gathered head, body and clothes and building a fire burned them. Away with the evidence, he thought. But no, the ashes remained and the witnesses all remained. The missionary who visited the spot very shortly thereafter had no doubts as to the facts after his brief investigation.

It would be possible to write a thousand pages of just as gruesome reports as these. But enough of replies to false cables. They were only "official" any way and out here that simply means that it was a polite way of "saving face". The Government did not mean it. But sad to say Westerners are apt to believe such subterfuges. And hence this recital. The Government knows that its reports are not what they ought to be to give the real truth. But what difference does it make as long as "face" is saved?

We give herewith a few facts of a general nature, not in reply to the "official cablegram" but to show what is actually taking place. These could be indefinitely multiplied. And kindly note this, these accounts are all sworn too and the witnesses can be produced, unless perchance they are not "officially" done away with in the meantime, which is not at all improbable.

#### DEMONSTRATION AT TONG CHAING.

The village of Tong Chaing contains about 300 houses. The young men of the place had desired to start a demonstration for some time but the elder of the Church had dissuaded them from doing so for a considerable time. Finally on March 29th, market day, many people gathered and a demonstration was begun by some children. Soon others joined in until finally some 300 or 400 people were marching through the town shouting "mansei"; and waving Korean flags. The whole affair was perfectly peaceful. No stones were thrown, no resistance was offered to any officer of the law though the police came out and arrested 17 persons, about half of whom were Christians. Among those arrested were five women. Later on more arrests were made; the people in the meantime gathering at the police station. The remainder of this account will deal principally with three women who were arrested and terribly mistreated.

Chung, a widow 33 years of age has one child. She was in the crowd shouting "mansei" and was arrested by a Japanese policeman. On the way to the police station the police kicked her in the back. She was taken into the office and the policeman tore off her outside clothes leaving her in her underwear. They then began to take off her underclothes and she protested. As a result they struck her in the face with their hands till she was black and blue. She clung to her underclothes and they put a wooden paddle between her body and her clothes to pry them away. They beat her on the arms and legs with the paddle. The beating continued for some time until the Japanese finally sat down to drink tea and eat cakes, meanwhile making all kinds of fun of the woman. After keeping her in this naked condition for an hour in a room filled with men she was allowed to put on some of her clothes and go into another room where prisoners were detained. As a result, for a week thereafter she was unable to sit up but was compelled to lie down as she was too ill.

Pyo, another widow, aged 32, has two children. She also participated in the demonstration and was arrested. On the way to the station, although not resisting, had her arm twisted to the point of dislocation. She was taken into the station where she was struck in the face and finally forced into a sitting posture when she was kicked in the head. She fell to the floor and the kicking continued. Then her clothes were torn from her leaving her in her underclothes which they ordered her to take off. She refused, and at this point a renewed demonstration in the street called the police out and she escaped further mistreatment for the time being and was sent to the waiting room for prisoners. Both of the above women were women of the upper class and more than intelligent for Korea women.

Yo is aged 28, a graduate of a Mission Academy, and now teacher in the Church Primary School for girls. She has one child and is at present pregnant. She had taken some part in the demonstration and was on her way to comfort Yo's mother because her daughter had been arrested when she was seized, as she came out of the house. The police and soldiers knew that she was the teacher and accused her of having stirred up the minds of the pupils against the Japanese, which she denied. They asked her if she had shouted "mansei". She said she had. They ordered her to leave her child which she was carrying



As she stood at the door of the police station she was kicked forcibly from behind by a soldier of the police. She fell forward into the room. As she lay stunned in the room a policeman raised his foot on her neck. Then he forcibly raised his hand and struck her many times on her head and neck. He jerked at the strings which held her clothes on and as she resisted he tore them from her; meanwhile beating and kicking her in the chest, accusing her of setting the Koreans against the Japanese; and he said he intended to beat her to death. She tried to cover her nakedness with her underclothes that had been stripped from her, but they were grabbed from her. She tried to sit down but was forced to rise by constant kicking and beating. She tried to turn from the men in the room but was forced to turn and face them. She tried to protect herself with her hands and arms and one of the men twisted her arms behind her back and held them there while kicking and beating continued. All parts of her body were beaten. She became benumbed and losing consciousness of pain. Her face swelled and her body became discolored. Finally they ceased and put her at one side of the room and was then sent to the waiting room.

The next morning the examination of the prisoners began; the men being examined first. News of the mistreatment of the women having spread through the village, a crowd of 500 gathered in the morning and the feeling ran high. Some were for attacking but this element was restrained and finally two representatives, one a Christian and one a non-Christian, were selected to wait upon the Chief of Police. They went into the office while the crowd waited outside. They protested against the stripping of the women but were calmly informed that this was according to Japanese law. Then they asked why it was that only the young women were thus ill-treated and the Chief could give no reply. The crowd outside grew more and more restless and there was danger that at any moment an attack might be made. The Chief realizing the danger of the situation gave in and the women were released. Pyo had to be supported on either side as she came out. Yi had to be carried out on a man's back. As they saw the women brought out in this condition a wave of pity and anger swept over the whole crowd and they burst into tears and sobs. Some of them cried out, "It is better to die than to live under such savages." And there was a strong agitation in favor of attacking the police station with their bare hands, of capturing the Chief and beating him to death as he had beaten the women. But Elder Han of the local church restrained them and they finally dispersed.

A day or two later the miners from a near by mine, hearing of this affair and the terrible mistreatment of the women, came into the village with vengeance in their blood. They were determined to kill the Chief and his aides. But again Elder Han protested and though he was slapped by one of them, he finally prevailed and they desisted.

This story is just one of scores. The writer has in his possession sworn statements from at least a half dozen such places of barbarism. They simply set ones blood to boiling. These poor Koreans have no more chance against the brutal military officials they are dealing with than a mouse has with a cat out in the open. There is no justice for them. There is no place to appeal. Every real opportunity to have their rights granted them are denied. And they are forced to submit to just what is handed out to them. They are truly to be pitied; just as is every other people who fall into these brutal hands.



The following is the report, the numbers in brackets referring simply to the evidence given below.

Japanese Government cables having reported "missionaries"

New York, July 20. A Japanese Government cable reported "missionaries of a connection with the present uprising in Korea", but was followed "the most confidential method of dealing with the matter (1) and has not arrested a single one of the", (2) according to an official cablegram made public here today by Honorable Earl, Japanese Consul General in New York.

The cable also reported the reports that at "Yang Poo a Japanese soldier struck an American missionary lady with the butt end of his gun", (3) "that at Pohara two Japanese soldiers searched the home of an American missionary and forced their way into the bedroom of his wife", (4) and that investigation of the "Pohara incident, the Japanese said, shows the report originated from the action of a Japanese soldier trying to force back the passage of a crowd with his gun held horizontally."

Missionaries are suspected.

It is a matter of exceeding regard that a certain portion of the missionary body has insisted the suspicion that they had indulged in such and actions susceptible to political construction. (5) But the authorities have ever respected the freedom of speech and the press and have once they closed the churches conducted by missionaries. (6) Only among the adherents of the "Baptist" cult are there some missionaries who have had an intimate connection with the present rioting have been put under arrest. (7)

League misinterpreted.

The message asserted the reason that certain native Christians and Korean students had joined the movement was because "they misinterpreted the significance of the League of Nations and the doctrine of self-determination". Leaders of the uprising, the message continued, had forced them through threats, to join the rioting, "in order to gain public sympathy." (8)

After denying reports of cruelty practised on the Koreans, the cablegram declared that armed forces had been employed only in "certain riotous actions, where police powers were inadequate." (9)

"Such a report as that a soldier had struck off a girl's arm is utterly without foundation in fact", said the official statement. "As a matter of fact, the sword carried by the soldiers is entirely too dull to cut off an arm." (10)

FACTS + JUSTICE - PAGE.

The Japanese Government has a reputation for denials one day and then admitting immediately thereafter when the evidence becomes overwhelming that the facts denied were true, but!!! It is with great reluctance that we are compelled to take the "official statement" up in this way, but it

... necessary. I do not take this method of especially having the  
... to task either. For the same report Scotland had been printed in  
... of other papers. It was an to have seen the report in this paper  
and for this reason I've spoken of it in particular.

1. THE ARRESTS OF TWO AUSTRALIAN MISSIONARIES

1. Two Australian lady missionaries were arrested because they had  
been seen by the police with a crowd of shouting school girls. They were  
charged with inciting to desertion and kept under arrest for over  
48 hours, not allowing them to see one of their own nationals for 24 hours  
and then not permitting them to talk to him. The ladies had gone out to  
try to restrain their girls and to keep them out of the streets. The  
confession of this and the indignities which they suffered ~~the~~ inquiries  
were referred to the <sup>British</sup> Consul General, ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> British Consulate  
in Tokyo.

2. One of the missionaries of the Colonial Missionary Society of  
... a Britisher, was attacked by police and ... because he  
was suspected of being an American, but after investigation it turned out to  
be merely a ... of a great mistake had been made. It is a well  
known fact that the Government <sup>at the British Consulate in Tokyo and the ...</sup> considered his ... and feel-  
ings worth ... indignity. The public had not been treated to this  
interesting bit of information but it is ... to the true ...  
This is the only condemned part of his ... however.

3. The Rev. ... of ... was arrested on April  
4th. He had been called to the police station for a conference (f) and was  
not released. He was not allowed to see his family or his attorney. His trial  
was brought on without giving him an opportunity to employ a lawyer. He was  
informed one afternoon at three or four o'clock that his trial was to take  
place the next day and on the following day at 10 A.M. he was tried.  
The foreign community was not informed that his trial was to take place at







...and children... and Japanese... have risen against the corruption which has... a large number of... the Government is... that they are...

...to take...

This has been... facts are... by the very old... 1930... money... if they could... to make...

...it is...

...the government...

...if any of... not in... to make...

...it is... results... since...

...to say... voices... the about... of their... of their... an expression... to tell this...



mind of God himself.

There are two ways of treating the conditions today, one a kind way and the other the way of repression. The latter way would most kindly soothe and comfort so as to remove fear and indignity. But in that case there would be an end to the demonstrations. The use of force on the other hand, that would not soothe, but beat to pieces, extinguish, will rouse it the more and never conquer its spirit. If you do not act at the cause you will never settle the matter.

There is no one, no roused to action, desire to see restored to them that which they once possessed in order that the cause of their revolt be removed. They have nothing but their hands, and a tongue with which to speak the resentment which they feel. You can tell by this that no mixed motive influences their thoughts.

And you, who are superior can only pity and forgive such as this, and view it with tender sympathy. To hear, however, that the government is executing people right and left, till they fill the prisons, more they whip, beat and torture them until they die violent deaths beneath it. The government uses force till the sun lies low by night, and the moon shines to enshroud the dreadful stories we hear.

Nevertheless the people will rise up more, and the stronger force used against them, the greater the disturbance. Do you see it that you look not to the cause but think to cut the manifestation of it by force. Think you that you will win the day every day, you will always be in the face of things but the least never. Every man who is roused in his soul in conscience and those who in their rooms should do it are upon the responsibility of murdering. Will you ever stand and kill them all?

There is not something to be fought with as the crowd that grows. In another time we would have to fight with the 'insurrection' if by making possession of the state you can make the people of the country, then restoration; but if by their possession you will have or their allegiance, then to do it. I much rejoice that you are the first to do this, and as a result you will have here the first of the world. This is indeed a victory from history ought to be learned into. Over the world cannot we compare to the things which are done, and the things which are done in the attitude of the people. If you will not do this, then the things which are done in the way by this, then you can be said to be a failure.

It is not a matter of law, but to the time of the world and its history. Old and new laws are to offer when our country is in need, a accepted the rank of nobility, and office and land is to be given, till during these two-cent years of ours in the first and second, and unable to return the right longer. This is the primary of our people, and should be our first consideration just like the others.

For it is not a matter of our part, we speak forth our hearts with the hope that your government will be improved through the Imperial Majesty know so that the cabinet may consider it and set right the cause, not by more soft words nor by force but by a heart with the conviction that heaven above supports the side of the people. When you have given into orders to your and let her justice be done to the whole world include. These nations will also do it to the world. Undoubtedly all will not look with praise and admiration as this at our years.

the servants, behind closed doors, ill and in misery, and not knowing the mind of the world offer our poor woodman's counsel to the world. If you agree to it, countless numbers of people will be made happy. But if you refuse, two alone will suffer. We have reached the bourne of life and we offer ourselves a sacrifice for our people. Though we die for it we have no complaint to make. In our sick chamber, with age upon us, we do not have to speak persuasively. We urge your Excellency to kindly give this your consideration. In a word, this is what our hearts would say.

Nothing else than this has occurred at any time during this revolution. These two old men who were bound by every tie to the Japanese to whom they had literally sold themselves and their country have seen the light. Their fellow countrymen are just as sensible, yes were capable of seeing the light than they. There was no force needed to draw these people together. The justice of their cause was sufficient ground for their joining in the demonstration.

#### 2. Soldiers Employed Only in Remote Districts.

This is the most important of all the lies in this report. There was no district either near or remote where the soldiers were not used. Early in April it was found that the military forces in the peninsula were inadequate to <sup>old soldiers</sup> control the country. Besides 400 <sup>old soldiers</sup> were brought in. These were scattered <sup>throughout</sup> the whole land. In addition to these there were already two divisions in the country at the time of the outbreak. The writer with scores of other Americans and Britishers saw these troops marching the people through the streets of Seoul, Gyeongju, Taikyu and all the other large cities of the country. These <sup>old soldiers</sup> were then shot at the people and run bayonets into them. All the official reports on parts will not make a fact a non-fact. It exists as the fact nevertheless. The Government has simply justified itself in making this false statement.

But to be more concrete. South of Seoul the soldiers shot up and burned some fifteen or more villages. We give one account of what was seen at one of these places by an American missionary who visited the place very shortly after. This work was done by soldiers. The place was only 3 miles from Seoul. The cause was the demonstration <sup>at</sup> the place.

The War in the Philippines (Pearl Harbor).

(By an American Missionary).

For upon one's face the conscience calls and indifferently to the terrible... sights are seen and the same mournful stories are told. When one first hears of the... homes and the massacre of men and women and the suffering of the orphan... but after a few days of direct contact the sentimentary sympathy... ready not in... the sight of the burnt houses and the... and brutality... through... barbarous acts are carried out everywhere.

No devastated village.

Manila must have been a prosperous village before the barbarous troops of... field... broken... spread the wicked fire... more... murder... there... house... to many... jars... pots... This could not be... a blank... whose... where... straw... the high...

Day of the...

he story must go back to... all arrested... of... place and nothing... fear of... a hearty... for policeman, a Japanese, opened... ing another. This was more than... warrant such drastic and cruel punishment. Being enraged they attacked the policeman in their anger and beat him to death and set fire to the police...

tion. These acts of violence they admitted were wrong, but they acted thoughtlessly and in the heat of passion.

Nothing further happens until April 14th. Then early in the morning, sometime before daybreak, the villagers were suddenly woken out of their sleep by the sound of firing and the smell of fire. Running out they found the soldiers and police firing the houses and shooting the people and beating them. Leaving everything they fled for their lives, old and young, the mothers with their nursing babies and fathers with the youngest children, all fled to the hills. But before they could reach their escape, three were murdered shot by the soldiers. Two more were struck and beaten, while a number were arrested and led away to jail.

It is not a long story but one who is asked to think and try to visualize the scene. Think of it occurring in your own home, in your own village; picture the burning, the shooting, the beating, the carrying of the women and children, the flames and the smoke of our soldiers. Then remember that the women mothers love their babies, and the men fathers their little children and their people their homes just as you do, yours.

The Villagers.

Just as I arrived at the village I noticed a young man enter the village in a rickshaw. He was slightly hobbled over to his mother, he having some infirmity of her son's return rushed out to greet him. Both were in tears. Neither had expected to see the other again, but for some unknown reason the young man had been beaten and released from jail. After his mother's welcome he called his mother and she told him that he had been to be the jailed and beaten. He was there when the village was fired by the soldiers. I ran out of my house, was arrested, sent to a cell (the soldiers beat) and after several days of beating, beaten and starved. His beating was brutal; although it had happened several days previous, he could walk with much difficulty. He was in a daze; there were many bruises and swollen bodies there. I saw a little fellow too who was about 12 or 13 wearing a big number on the front of his shirt which everyone could see. I called to him and asked, "Why are you wearing 10...." He replied, "I was taken to jail, but, because I turned loose again. I said, 'let me see your body'." He said, "My clothes, they should be great bruise, yellow, green and black. So brutal was the beating! Sixty to ninety blows with a rod is the usual treatment. I could like to see how many of the old, weaker people have died as a result of the police beating. I asked the little boy what he had done to be arrested. He replied, "Nothing special. I shouted 'mancai' like everybody else, but nothing more. There is no other, no.... in big letters, branded a criminal at 14.

I was most fortunate in arriving at the village in the absence of the police and soldiers, so I had no difficulty in obtaining all the information that I desired. The people were living in such terror lest the soldiers should return and do further damage by shooting and burning. Some could expect the women suffered more than the men; their crazy little homes were everything to them, and that could say so for the little children. It was too cold for them to sleep out on the ground under a little thatched hut but all there was a rot of them from the cold night air.

At the end of our conversation, suddenly the alarm of "police coming" was given. Immediately a group of men, about 50 in number, appeared in all directions. I wonder if we even begin to realize the state of constant dread and terror in which these people live? The poor villagers begged for help: "Surely somewhere in the world there are those who will give help, if they only know about our terrible sufferings! Do people know how we are being robbed of home and happiness, and even of life itself?" We are

I could not answer these questions except by telling them of one's inability to deliver, to love and give; and pointing them to me, I left them, - I left them perhaps with a glimmer of hope, perhaps with a little more beneath their burden, but I left them miserably and sad. This was

travelling.

Travelling, no, it's just by land. The same routes as they did before were used. The routes were such that they had to pass through villages in this and that district where they were not only not safe but were more cruelly. Note that the Governor General himself says about the atrocities:

...atrocities.

(Newspaper, April 21st)

The Governor General of ... some of his subordinates, and some of the responsibility of some of the worst atrocities ...

The Governor General yesterday (April 21st) received a delegation of ... who had visited certain ... villages which had been burned by soldiers ... After listening to their description of their ... their statements of what had happened were ... and that it was to be ...

The ... has been ... and strict orders have been sent out ... forbidding further acts of this kind. His hearers ... that there would be no recurrence of such happenings."

On top of this statement, the report is not out that further atrocities ... occurred in the northern part of ... province ... in one or two other places in the country. ...

Another interesting commentary on the whole procedure has just come to hand. The missionaries including missionaries and business men ... to do something for the poor sufferers. They asked permission to give this aid through the ... This would have ... later the ... through an unofficial organization. ... secured in ... for relief. The government gave free transportation and a committee of foreigners was to supervise the distribution. The committee went to the scene of the atrocities and were prepared to do their work, then presto! the Government had seen to it that the gifts were all given out by police and gendarmes and the people were not even informed whence the gifts came!!! More consideration!!! No Red Cross! No foreign help wanted! Who got the gifts, did the people?

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...evidence is available, ...  
 ...4th or thereabouts...  
 ...officially...  
 ...of above...  
 ...a...  
 ...because they insisted on...  
 ...clothes and building a fire burned them. ...  
 ...no, the...  
 ...visited the spot very shortly thereafter...  
 ...after his brief investigation.

It would be possible to write a...  
 ...reports...  
 ...official...  
 ...of...  
 ...are not to believe...  
 ...that the records are not what they...  
 ...but that difference does it make as long as "face" is...

we give here with a few facts of a general nature, not in reply to the official cablegram but to show what is actually taking place. These could be indefinitely multiplied. And kindly note that these accounts are all sworn to and the witnesses can be produced, unless, of course, they are not "officially" gone away with in the meantime, which is not at all probable.

The village of ... contains about 500 houses. The ... of the place had ... for some time ... the ... of the Church and ... for a considerable time. Finally on ... many people gathered and a demonstration was begun by the children. Soon others joined in ... shouting ... and waving ... The whole affair was perfectly peaceful, no stones were thrown, no resistance was offered to any officer of the law though the police came out and arrested 17 persons, most of whom were Christians. Four of those arrested were five women. ... the people in the ... at the police station. The ... of his ... will deal principally with three women who were arrested and terribly mistreated.

Chung, a widow 55 years of age has one child. She was in the ... shouting "mnsai" and was arrested by a Japanese policeman. On the way to the police station the police kicked her in the back. She was taken into the office and the policeman tore off her outside clothes leaving her in her underclothes. They then began to take off her underclothes and she protested. As a result they struck her in the face with their hands till she was black and blue. She clung to her underclothes and they put a wooden paddle between her body and her clothes to pry them away. They beat her on the arms and legs with the paddle. The beating continued for some time until the Japanese finally sat down to drink tea and eat cakes, meanwhile making all kinds of fun of the woman. After keeping her in this naked condition for an hour in a room filled with men she was allowed to put on some of her clothes and go into another room where prisoners were detained. As a result, for some time thereafter she was unable to sit up but was compelled to lie down as she was too ill.

Yeo, another widow, had two children. She also participated in the demonstration and was arrested. On the way to the station, although not resisting, had her arm twisted to the point of dislocation. She was taken into the station where she was struck in the face and finally forced into a sitting posture when she was kicked in the head. She fell to the floor and the kicking continued. Then her clothes were torn from her leaving her in her underclothes which they ordered her to take off. She refused, and at this point a renewed demonstration in the street called the police out and she escaped further mistreatment for the time being and was sent to the waiting room for prisoners. Both of the above women were women of the upper class and none the less intelligent for Korean women.

Yeo is aged 28, a graduate of a Mission Academy, and now teacher in the Church primary school for girls. She has one child and is at present pregnant. She had taken some part in the demonstration and was on her way to comfort Yeo's mother because her daughter had been arrested when she was seized, so she came out of the house. The police and soldiers knew that she was the teacher and accused her of having stirred up the minds of the people against the Japanese, which she denied. They asked her if she had shouted "mnsai". She said she had. They ordered her to leave her child which she was carrying ...

from behind by the door of the police station she was kicked roughly  
 in the room. She fell forward into the room. As she lay  
 raised her hand and struck her many blows with her foot on her neck. She was forcibly  
 stripped of her clothes on and as she lay on the floor he tore the hair from her  
 head while beating and kicking her and striking her with a heavy mallet.  
 then to get off her underwear and struck her in the chest, accusing her of  
 setting a trap against the Japanese, and he said he intended to beat her  
 to death. She tried to cover her face with her underclothes that had  
 been stripped from her, but they were grabbed from her. She tried to sit  
 up but was forced to rise by constant kicking and beating. She tried to  
 run from the men in the room but was forced to turn and face them. She  
 tried to protect herself with her hands and arms and one of the men twisted  
 her arms behind her back and held them there, while kicking and beating contin-  
 uously. All parts of her body were beaten. She became numb and losing con-  
 sciousness of pain. Her face swelled and her body became discolored. Finally  
 they carried her out and put her at one side of the room and then went to the wait-  
 ing room.

The next morning the examination of the prisoners began, the men being  
 in the first. News of the mistreatment of the women having spread through  
 the village, a crowd of 500 gathered in the morning and the feeling ran high.  
 They were for attacking but the element of restraint and finally the re-  
 sult was one Christian and one non-Christian, were selected to wait  
 on the Chief of Police. They went into the office while the crowd waited  
 outside. They protested against the stripping of the women but were called  
 in for a hearing. According to Japanese law, then they asked why it was  
 that only the young women were thus ill-treated and the Chief could give no  
 reply. The crowd outside grew more and more restless and there was danger  
 that at any moment an attack might be made. The Chief realizing the danger  
 of the situation gave in and the women were released. They had to be supported  
 on either side as they came out. It had to be carried out on a mat's back.  
 They were brought out in this condition a wave of pity and anger  
 swept over the whole crowd and they burst into tears and sobbed. Some of them  
 cried out, it is better to die than to live under such savage. And there  
 was a strong agitation in favor of attacking the police station with their  
 bare hands, entering the Chief's post and putting his head on the wall as he had beaten  
 the women. The elder men of the local church restrained them and they  
 finally dispersed.

They got to later the prisoners from a man by name, hearing of this affair  
 and the terrible mistreatment of the women, came into the village with vengeance  
 in their blood. They were determined to kill the Chief and his staff. But  
 some elder men protested and though he was slapped by one of them, he finally  
 prevailed and they were resisted.

This story is just one of scores. The writer has in his possession  
 many statements from at least a half dozen such places of barbarism. They  
 simply set one blood to boiling. These poor Koreans have no more choice  
 against the brutal military officials they are dealing with than a man  
 whose arm is cut out in the open. There is no justice for them. There is no  
 place to appeal. Every real opportunity to have their rights granted them has  
 been denied. and they are forced to submit to just what is handed out to them.  
 They are made to be pitied, just as is every other people who fall into their



# JAPAN'S RULE MORAL MENACE, KOREANS SAY

X  
Nippon Wellspring of Vice in  
Orient, Asserts Memo-  
randum to Wilson.

BY PAUL SCOTT MOWRER

SPECIAL CABLE TO THE DAILY NEWS  
Copyright 1919 by The Chicago Daily News Co.

Paris, France, May 23.—The Korean del-  
egation in Paris, headed by Kwaik Kimm,  
makes among many other charges against  
Japan in a plea and memorandum just  
submitted to the peace conference the  
charge that Japanese civilization is a  
menace to the human race. Under the  
heading "The Japanese Woman as the  
Eternal Priestess," the memorandum  
says:

"The Korean nation and people finally  
submit that the imposition of Japan's  
civilization on Korea and its spread  
through Japan's continental policy in  
Asia and the regions of the Pacific are  
opposed to the interests of the world and  
the moral progress of the human race.  
Japan's life is disfigured by its dangerous  
looseness of views regarding the rela-  
tions of the sexes. Impartial foreign in-  
vestigators report that while prostitution  
infests occidental cities this vice infests  
both the cities and villages of Japan. It  
is not only government officials and the  
newly rich who are clients of the geisha,  
but even the village schoolmasters

#### Big Income From Vice.

"It has been estimated that Japan once  
made more out of her women engaged in  
prostitution abroad than out of her coal  
exports. This estimate was based on the  
fact that when a Japanese sells his  
daughter for service he receives 250 yen  
(\$125) per annum for three years. This  
sum is equivalent to 5 per cent interest  
on a capital of 5,000 yen (\$2,500). In  
pre-war days there were in Irkutsk 150  
Japanese disorderly houses and the Japa-  
nese woman as the eternal priestess was  
then found in large numbers in every  
city of eastern Siberia, including Kha-  
barovsk, Blagovestchensk and Vladivo-  
stok.

"To-day a moderate estimate fixes the  
number of Japanese prostitutes in Man-  
churia at 10,000 and it is calculated that  
the consular fees paid by these women  
pay the entire cost of the Japanese civil  
administration of the province, each hav-  
ing to pay monthly the sum of \$3 Mexi-  
can (\$1.50) to her consul.

#### Pushing on Into India.

"Japanese prostitutes are also to be  
found in every treaty port of China, in  
Saigon and other places in Indo-China,  
in Bangkok, in Singapore where one re-  
port says 'there are streets of them', in  
Penang and then on to India. Here is  
the note of a British observer textually  
quoted: 'There are streets of Japanese  
prostitutes in Bombay and Karachi.  
The industry is thriving. They are now  
waiting for the opportunity to push their  
way into Mesopotamia.' The Japanese  
prostitute also flourishes in Borneo,  
Madagascar, Zanzibar, South Africa and  
at one time the monopoly of recognized  
prostitution around the coast of Aus-  
tralia was in the hands of the Japa-  
nese."

The memorandum submitted with a copy-  
tion from the North China Daily News,  
which argues that the trade in opium  
goes everywhere hand in hand with Ja-  
panese prostitution. A special copy of  
this Korean document has been given  
to President Wilson.

Oyer Shui, Korea. May 25, 1919.  
A letter from a missionary to his mother.

My heart is heavy to-night for I have just come from the hospital where I sat by the bedside of a beautiful lad while the light of life went out in suffering. It was heart-breaking to see. He is another of the victims of the butchery going on here, and the second one to die in our hospital within three days among a group of eleven young men brought here from the prison in Sin Suiju. Several of these I knew in Yng Kei last fall when I was there teaching in the Bible Institute. They were arrested at the time of the demonstration for shouting "Kansai" and for distributing announcements regarding the demonstrations for independence. They were kept in prison in Sin Suiju for some weeks and finally brought to "trial" - or what the Japanese military government calls a trial, - and were sentenced upon the above charges to 90 stripes. They demanded an appeal but were roughly refused and forced to accept the sentence. On May 10 the first thirty of the 90 blows were inflicted, three Japanese taking turns inflicting ten blows each with all their might upon the naked forms prostrate and securely tied at neck, wrists, waist and ankles upon a wooden frame in the shape of a Roman cross. These blows were given in such a way as to violate the law which prohibits the drawing of the blood or further back than in front of and parallel with the shoulders of the striker. The boys cowered as low as they could and the bludgeon drawn back as far as possible and the log raised high to give the maximum of force to the blow. On May 17 thirty more blows were laid on the raw and bleeding wounds made the day before, and on May 18 the remaining thirty blows were inflicted in like manner. They had no medical attention and no medicine of any sort during their ordeal while in prison, according to the testimony given by one of the men and corroborated by the others as they lay in their beds in the ward to-day. On May 19 they came out and went to an inn waiting for their wounds to heal enough for them to travel. By May 20 six of them had developed gangrene, while five were recovering. Three who could walk by this time brought down the six who were in serious condition to our hospital on the 21st, and two more came later. The distance is two hours by rail.

One of these was the lad who had acted as my secretary while I taught in Yng Kei last November and December. Of course I knew him very well, having worked with him ever after noon for a month dictating outlines which he wrote out and duplicated on the blackboard for my classes. When I heard that a group of prisoners had come in I did not at first learn that they were boys I knew. Next day, just as I was getting out for the hospital to teach my English class, Dr. McCure called across from his porch that one of the boys was my secretary, and that he could not live. The boy told them that he did not want to go for me. Of course I started at once to see him but on my way I met Miss Holstrom who had just come from the hospital and she told me that my boy was already dead. I saw his still form when I reached the hospital - the eyes firmly closed fastened but sharply drawn and thin, with the curls of hair deeply lined into his forehead. He had died from his wounds in intense agony - broken to death like a dog for shouting for his country and taking part in a peaceful demonstration - absolutely nothing else was even formally brought against him.

AVERTY'S  
PV1196

May 25, 1919.

## ARE CHRISTIANS PERSECUTED?

## THE "OUTLOOK" ON THE AGITATION.

In the latest number available of the *Outlook* were two editorial notes on the agitation in this country. The first of these says:

"It is not surprising that the somewhat loose discussion of self-determination should lead dissatisfied peoples the world over to feel that now is the time to unsettle things which have long since been settled, the time to call upon the nations in Peace Conference assembled to bring about what may be ideally desirable but is practically impossible. In Ireland, Egypt, India, and now in Korea, there have been agitations of this kind. Yet no practical statesman believes that either the Peace Conference or the League of Nations can turn back the hands on the clock of time as regards such questions as these. Japan is no more likely to give up its rule in Korea growing out of the settlement of the Portsmouth Conference than Great Britain is to yield to the demands of the Sinn Feiners for absolute independence in Ireland."

As it is, the recent ebullition in this country was marked by one characteristic common to all countries just now. It was inspired by disappointed place-seekers and by the riff-raff of towns who wanted the future of Chosen settled out of hand. Like certain similar movements elsewhere, it was stage-managed for the benefit of distant speculators in the West.

The article then gives a very brief description of the "passive resistance" agitation in Chosen, and proceeds:

"An association in this country, called the Korean National Association, declares that the Japanese have not only oppressed Koreans by militaristic and imperialistic government, but that 'they have also taken from us the sacred right of religious freedom. The Christians have been the repeated objects of brutal and nation-wide persecution and oppression, many having suffered imprisonment and barbarous and inhuman treatment without any just cause.' And in an unsigned private letter published in *The Weekly*, the church paper of the Madison Avenue Presbyterian Church in New York, pitiful and horrible details are given of the ways in which Korean Christians have been treated, and the assertion made that this 'seems to be a marked persecution against the Christians under the pretext of a political insurrection.' The statement has also been made in despatches from Seoul that American missionaries in Pinyang have had their houses searched and have been taken to the police station. It is obviously difficult to distinguish between the political and the religious aspects of the trouble in Korea, but in its origin it is unquestionably primarily political."

The trouble is political not only in its origin but in its process toward its end. The pretence that there is persecution of Christians is as disingenuous as it is malicious. The *Outlook* wrote this note on the strength of report published to American papers which, as is admitted in another note, "has come from Korean sources or from Americans in sympathy with the Koreans." But, we presume that most foreign missionaries in Chosen are well aware that Christians are far from being persecuted in this land. It is a deliberate lie to say that Koreans have been deprived of the sacred right of religious freedom and that "Christians have been the repeated objects of brutal and nation-wide persecution and oppression." As is well-known, the President of the Supreme Court, the highest judicial authority in this land, is an avowed Christian, and not a few high officials in the Government service embrace the same faith. And these people are held in sincere esteem and looked up to by their colleagues and brethren compatriots at large for their uprighteous and moral integrity. Modern Japan, to speak plainly, is not over-critical about religious sects and denominations. Indeed, to the ordinary Japanese mind, a Christian convert is merely regarded as probably being a man of honesty and good character, and, so far as we know, few intelligent Japanese parents directly object to their children attending Sunday School. Now, as regards Korean Christians, we can honestly assert that the Japanese, official and private, feel no prejudice whatever against them on account of their faith. If, as it so happened, many Christian Koreans were arrested, it was not because they were believers but because they were mischief-

ous enough to engineer, or foolish enough to be implicated in, the senseless agitation, and they have only themselves to blame for their present unhappy plight.

In another editorial note, the *New York Weekly* quotes the declaration issued by the "Korean Young Men's League for Independence," a copy of which has reached it, and epitomizes stories of Japanese official atrocity. It, however, showed wisdom enough by refraining from passing judgment on the one-sided evidence. The concluding passage of the same note, it seems to us, reflects no less credit on the good sense of one American contemporary. It runs: "The Koreans should recognize the unwisdom of any agitation for absolute political independence from Japan and should welcome any indications of a change in Japan's severe dealings with the Korean people in the past."

## THE ORIENTAL DEVELOPMENT COMPANY.

## BUSINESS REPORT FOR LAST FISCAL YEAR.

On Thursday afternoon last at 1.30 p.m., the Oriental Development Company held a regular meeting of shareholders at the Tokyo Chamber of Commerce. More than 50 shareholders representing 225,977 shares were present. Submitting the business report for last fiscal year Mr. Ishizuka, President, stated that during the year, the Company made advances of enterprises to the total amount of 31,620,000 yen an increase of 21,190,000 yen as compared with the figures for the preceding year. The company also underwrote 120,000 shares of the Oriental Live-Stock Company and several other companies roughly valued at 1,370,000 yen, and debentures for the Overseas Undertaking Company for 1,470,000 yen. Along with the development of works undertaken, the company increased its capital to twenty million yen and made its fifth issue of debentures to the amount of five million yen. As for improvement in the cultivation of rice, arrangements for effecting it have already been completed over 26,000 cho of paddy fields. The company started the cultivation of tobacco during the year under review, and reaped 131,700 kwan of the leaves. It is expected that during the current fiscal year the quantity gathered will be 330,000 kwan. During last fiscal year, the company had leased to it 6,500 cho of State-owned land for afforestation purposes, bringing the total area of State forest land under its management to 33,000 cho. The company has also a plan to carry out afforestation on an area of 33,000 cho, and application for permission is filed with the Government-General. During the year mentioned, 479 Japanese farmers and families settled on land possessed by the company, bringing the total number of settlers to 3,457 with 6,100 cho of land under cultivation by them. Generally speaking, the business condition for the year under review was very favourable, with the result that the rate of dividend would be increased.

After the report was read a dividend of 8 per cent. was declared and approved. The election of Directors then took place with the result that Viscount Matsudaira, Mr. Kawakami and six other gentlemen were nominated. Of these, Viscount Matsudaira, Mr. Kawakami, Mr. Natsuki and Mr. J. Hitomi were appointed by Government.

In this connection, it may also be mentioned that, the Company is now considering an increase of its capital from twenty to forty to fifty million yen to meet its expansion in business.

## REPORTED KOREAN PLOT IN PARIS.

According to Capt. Sekine of the Y.N.K. steamer *Yamba Maru*, which arrived at Kobe a few days ago after having taken Marquis Saionji, the Japanese Peace Envoy, and his party to Marseilles, says the *Japan Advertiser*, the vessel arrived at the French port on February 27, five days earlier than expected. On the Marquis's arrival at Marseilles, the Koreans residing there conceived an audacious plot on the Marquis' life, but, thanks to the French police, the plot was disclosed and three Koreans were arrested. Whether it was due to this plot or not, no representative of the French Government received the Japanese envoy at the wharf, the honorary Consul there for Japan and a few persons being the only ones welcoming him.

The Moral Failure in Korea.

Responsibility of the Japanese Nation and Government.

By Albertus Pieters in Japan Advertiser, Vol. 28, 1911.

The situation in Korea is serious. Serious for the Koreans, it is more serious for the Japanese people at large, and the most serious thing of all is that the Japanese, officials and people alike, appear to have no idea how serious a matter it really is.

Not to deal in any degree with unsupported rumor, let us consider the case of the massacre at Suipen, (Korean reading, Suwon) of which full and well authenticated reports appeared in the Japan Advertiser of April 27 and 29. On outline, the facts of the case are as follows: Presumably as the result of local disturbances, the details of which have not been made public, a detachment of Japanese soldiers was sent to the village of Cheamni, near Suipen. No disturbance of the peace existed at the time of their arrival, but the men of the village were summoned to assemble in the Christian Church, which they did to the number of nearly 50, all entirely unarmed. What happened is not known in detail, but presently these men were all put to death and the building turned over them. Upon the facts being reported to the Governor General by a delegation of missionaries, he admitted that these things had happened, assured his visitors that the persons responsible had been punished, and told them that they might rest assured that there would be no recurrence of such happenings.

Notice, please, that this was not an act of war. No state of war exists in Korea or could very well exist, as the people have been completely disarmed. Neither was it done by a few roudy and intoxicated soldiers who had gotten out of hand, but by an organized detachment acting under orders of their regular officers. There was no resistance or riot to be quelled at the time. There was no judicial investigation of any alleged offense, although the courts are fully organized and regularly sitting in Korea. It was unprovoked, deliberate, cold blooded murder, for which no sort of mitigation or excuse has been alleged.

What has been done about it, or is to be done about it?

A month has passed since these things were made public through the columns of the Japan Advertiser, and the world has been waiting with some impatience for an answer to that question. The Governor General assured the missionaries that the persons responsible had been punished. I respectfully submit that this is not sufficient information. Who were held responsible, and what punishment was considered appropriate for such a crime? Was the officer who was in command of that detachment court-martialed and shot? Or was he dismissed from the service in disgrace, or suspended or half pay for a month or two, or reprimanded, or merely told to be good hereafter? Or has he been "punished" by being promoted to a higher post?

The question is a serious one. What in the opinion of the High Command of the Japanese army is a suitable punishment for a crime that has caused the blood to trail in the veins of every decent man that has heard it thruout the world, and that in Korea

will "stir a fever in the flood of age and make the infant's sinews strong as steel". The degree of punishment meted out will be a fair index to the views of humanity and decency entertained by the masters of the military machine in Japan, and the world has a legitimate interest in knowing what these views are, for at the mercy of that machine are some 15 millions in Korea, with other millions in Formosa; and the same machine is to be the Warder for certain wards of civilization in the Pacific.

Moreover, who are the persons "responsible"? Primarily, the officer in charge of the detachment, to be sure, but is he the only one? What is Governor General Hasegawa's view of his own responsibility in this matter? He is in absolute command of the military forces of Japan in Korea. Hence he is the custodian of the lives of its inhabitants, and of the honor of his country and his Sovereign. Only three possible hypotheses present themselves. Either this crime was carried out by his orders, or it was contrary to his orders, or he had failed to give such instructions to his forces that they could know that it was contrary to his will. Let us exclude the first, for to admit it in the face of his reply to the missionaries would make the Governor General out to be such a perpetrator of cruelty and hypocrisy as we refuse to contemplate. If it was contrary to his orders, we have a lamentable spectacle of weakness and incompetence, for then we must believe that Governor Hasegawa has his soldiers so poorly under control that his orders are flagrantly disregarded. That also is hardly credible. The third hypothesis is most acceptable, and agrees with his own declaration, for he assures his interviewers that nothing of the kind will happen again. He appears quite confident that a word from him will effectually put a stop to anything of the kind. This is quite as it should be, but then there remains this question: "Why was not that word spoken earlier?" The massacre at Suifu took place weeks after the trouble in Korea began. Did it never occur to General Hasegawa that his troops might need instructions? Was it left to the judgment of every corporal and lieutenant in the Japanese army to kill or to save alive at his discretion until this outrage in a related manner caused it to occur to Gen. Hasegawa that they might be instructed not to kill and turn indiscriminately? This only remaining theory really doesn't make the case much better for the Governor of Korea. Nearly 50 men are dead near Suifu because the Governor General thought too late of ordering that they should not be murdered.

General Hasegawa, strangely enough, seems to feel no responsibility. Alas, General Nogi was right in saying that the spirit of "Bushido" is dead. In the old days a samurai who had so brought disgrace upon his lord would have added point to his apology by committing "hara-kiri". If General Hasegawa is too modern to commit suicide (which, indeed, we do not wish him to do) he should at least inform the delegation that he has waited upon him that he had already called <sup>his</sup> resignation to Tokyo. That would have been a really early thing to do. Such an <sup>action</sup> would have been understood by every soldier in the Japanese army; and throughout the world. It is an inane and contemptible business for the Governor General to declare that the persons responsible for the Suifu massacre have been punished and to ignore his own responsibility.

But is there no further responsibility beyond that of the Governor General? What about the moral responsibility of the Japanese people at large? With the deepest

concern, I have been waiting for the past month, as I am sure, have many other friends of Japan, to see whether there might be moral feeling and moral courage <sup>enough</sup> in Japan to find expression in a public protest against this outrage. I have waited in vain. The Japanese residents in Korea outnumber the foreigners many times over, and among them are men of high education and prominent position. The facts were as accessible to the foreigners, but it was left to the latter to wait upon the Governor General and protest against this crime. Why was there no delegation of prominent Japanese doing the same thing?

Tokyo is the nerve center of the Empire, the home of meetings and demonstrations of every kind. I looked for and hoped for some expression of indignation from the Japanese people originating there, but nothing happened. No indignation, no burning protests in the press, no denunciation by any political party, no evidence of any kind of concern for the welfare of the Koreans, for the maintenance of righteousness, or for the honor of the Empire. I am reminded forcibly of what a friend said to me at the time of the "conspiracy case": "The trouble with the Japanese is that they lack the capacity for moral indignation at wrongs done to others". It really seems so. The "Capacity for moral indignation" is lacking, and hence it is a matter of no concern to the Japanese, apparently, that unarmed Koreans are shot, bayoneted, and turned by men in uniform of the Empire.

Do not the Japanese people see that such things inevitably affect the world's judgment of them? An outrage by Japanese troops if an isolated case, promptly discovered and properly punished, would be readily forgiven; but not this apathy which gives itself no trouble to protest. That betrays a measure of the national character, an index of the fitness of the race to associate on equal terms with civilized <sup>markings</sup> and to be entrusted with the destiny of undeveloped peoples. It has been said that in the long run, every people has the government that it deserves to have. It may equally be said that in the long run every people has the kind of army that it deserves to have. Those of us who have loved and honored the Germany of history, strove for a long time to make a distinction between the Germany of ~~history~~ <sup>people and</sup> the German military machine, but the attempt broke down in the face of cumulative evidence that the nation approved the doings of the army. The German army was what it was and did what it did because the German people are what they are and love to have it so. Not in one generation or in two will the world be able to look upon the German people with the old respect. The same road is open to the Japanese and there is but too much reason to fear that they are walking in it.

The same apathy was observed in connection with the Korean conspiracy case seven years ago. The facts were given to the public at the time by the Japan Chronicle and the Japan Advertiser, and it was shown that there was no foundation whatever for the charges that there had been a conspiracy to assassinate the Governor General. It was not, indeed, a deliberate invention of the Japanese police, but was the product of their incompetence on the one hand and their criminal disregard of the rights of the accused on the other. One hundred and fifty men were arrested, one hundred and twenty-

three put on trial, and finally six men were convicted of a crime that never took place except in the imagination of the police and law officers. Nevertheless, in the course of investigation, most of the prisoners were tortured with fiendish cruelty, and were forced to confess to falsehoods. One or two men were done to death in prison, one or two more were driven insane by their sufferings, and others were sent away with scorched and broken bodies to their homes. The case excited lively interest all over the world - except in Japan. Whoever were concerned over the unhappy fate of the men thus unjustly treated, the Japanese were not. The deliberate violation of law, the flaunting disregard of elementary justice, and the callous contempt for the rights of humanity displayed by the authorities in Korea in that memorable case excite indignant protests in England and America, but in Japan there was no voice nor any that repented. General Terauchi, upon whom rested the ultimate official responsibility as it now rests upon General Hasegawa, was made Prime Minister of Japan, and General Akashi, <sup>who</sup> ~~was~~ directly responsible as head of the gendarmerie, is now Governor General of Formosa.

Here lies the serious moral failure of the Japanese people. Crimes against humanity have been committed by the military of all countries. They stain the record of England and America as well as the records of other nations. It is probably impossible to take such measures as will absolutely eliminate them, just as no country can put a stop absolutely to other forms of crime. The difference between countries fit to govern subject peoples and unfit lies here: that in the former these crimes arouse stern and fierce indignation, while in the latter they are regarded with unconcern. From the days when Warren Hastings was impeached in Parliament for his offences against the American troops in the Philippines, the people in England and America have felt and declared their responsibility to hold their representatives to a strict accountability to what they did to helpless people of districts under military occupation. If the Japanese did likewise there would ~~be~~ <sup>be</sup> hope for permanent improvement in Korea, but as it is, the question arises whence any improvement is to come.

A Japanese friend of mine of high ideals and noble activities said to me the other day in despair: "What shocks you in this affair in Korea is but one little symptom of a disease that prevades the entire nation". Was he right?

There is, however, one thing to be said in defense of the Japanese people at large. Not long ago a friend of mine overheard a local newspaper man say, "Things are pretty bad over there in Korea. We have information that our troops are killing ever women and children, but of course we are not going to put that into the papers". "Of course not!" I wondered at the time why not, but I learned later that the Government had sent out instruction - not an order, but an urgent request - to the papers to publish as little as possible about the Korean affair. So the Government thinks that one of its functions is to keep the people ignorant, and takes the ostrich as a model of political wisdom. The result is that the world at large knows what is going on in Korea, and Japan but the Japanese people do not. Years ago Cr. Guiso E. Verback, at one time adviser to the Japanese Government, said to me, "You will often hear it said by the Japanese that we foreigners cannot understand. The fact is, in many respects, that we understand them better than they understand themselves." Surely it must be so until the press learned to

do its duty. Unfounded accusations against the American missionaries in Korea and the Americans in the Far East in general are given constant publicity as undoubted facts, while well authenticated reports of the Suiger massacre are suppressed; as if for the Japanese people to be ignorant of such things means that the rest of the world does not know them either! Then, after this folly has borne its legitimate fruit in the estrangement of the Chinese, and in growing anti-Japanese feeling all over the world, the Japanese newspapers naively wonder why the whole world is so unmerciful.

Allow me earnestly to commend this whole situation to the friends of Japan the world over, and especially to that large and growing class of intelligent and patriotic Japanese who read the Japan Advertiser. It is not a time for silence, or for soft speeches in praise of what has been accomplished along the line of annexation, road building, and other material interests of the Korean peninsula. How long shall these things be held to atone for elementary justice and for unnumbered acts of oppression? The Koreans are men, and must be accorded the elementary rights of manhood first, but there is small prospect that they will get them from the Japanese Government unless an aroused public opinion in Japan demands it. I hold it the duty of every intelligent and patriotic Japanese to assist in arousing and in giving expression to such an enlightened public opinion by speaking out.

"Say not, 'The days are evil, who's to blame?'  
And fold the hands and acquiesce, oh shame!  
Stand up, speak out, and bravely, in God's name."



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MAY 28 1919  
EXTRACT FROM JAPANESE NEWSPAPER, SHOSEI SHIMUN.  
Dr. Brown.

(Translation)

The stirring up of the minds of the Koreans is the sin of the American missionaries. This uprising is their work. In investigating the causes of the uprising, two or three missionaries have been arrested and have been examined. There are a good many shallow minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. Of the greater part of the 800,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

These missionaries look upon the present Korean, as they did upon the old Korean, and they consider it proper for the Koreans to say anything they want if only they enter the Christian schools. They take the statement of Wilson about the "Self-determination of nations" and hide behind their religion and stir up the people.

The missionaries have tried to apply the free customs of other nations to these Korean people, who are not wholly civilized. From the part that even girl students in Christian schools have taken, it is evident that this uprising has come from the missionaries.

Behind this uprising, we see the ghost-like appearance of waving his wand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes? The missionaries and the head of the Chuntokyo (are formed native cult). These missionaries who have come out of the American nation. They have sold themselves for the petty salary of some 300 Yen (\$150) per year, and they have crept out, like reptiles on their belly as far as Korea. There is nothing of good that can be said of their knowledge, character and disposition.

These messengers of God are only after money and are sitting around their homes with a full stomach. The bad things of the world all start from such trash as these. They planned this dirty work and got into league with the Chuntokyo. If we take all this into consideration these missionaries are all hated brutes.

Why no public apology in the press? No wonder John Thomas was so brutally attacked. They would not believe him brutal.

Source: II, Ref # 6, Read Comp. No. 4-27

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*[The main body of the document contains several paragraphs of extremely faint, illegible text, likely a letter or report.]*

C. L. Phillips

EVERETT  
PV119G

# THE SEOUL PRESS

## FICTIONS FROM CHOSEN

The *Japan Chronicle* continues to publish stories from a correspondent in Chosen giving vivid descriptions of frightful deeds committed by wicked Japanese on poor, gentle, lamb-like Koreans. The latest "news" given by this voracious correspondent to our equally voracious contemporary is an account of the awful treatment some Korean women are said to have received at the hands of some Japanese jailers "at a certain place." The story must be absolutely true, for, according to the correspondent, it was given on the sworn testimony of the women concerned, and of course it is a sin to doubt the honesty of these angelic women. We are told that they were cuffed or kicked, not allowed to sleep, stripped and beaten, and compelled to stand nude in their examination before a police official. Wonderful to tell, they were finally released, apparently none the worse for the outrageous treatment they received. It is strange that the correspondent does not add that ten years ago, when Korea was independent under an enlightened and civilized government, no such outrages were witnessed in a Korean prison.

# THE SEOUL PRESS

## CRAZY VIEW OF A PEKING EDITOR

One of the most foolish editorials we have ever come across appears in a recent issue of the *Peking Daily News*, alleged to be edited by Chi es. It refers to the sentence of six months' imprisonment given to the Rev. Mr. Mowry by the Pyoungyang Local Court for having sheltered some Korean law-breakers. The Editor expresses great pleasure at this, "because, whether the verdict be sustained or not, by the time the appeal can be heard, in fact almost before these words are in print, every five-cent Sunday School in America, every tin-roofed tabernacle from California to Carolina, from the Lakes to the Gulf, will be having lessons or sermons on the subject. Every missionary society in America will watch the matter with the closest attention, every Church member in the country will be talking about it, every newspaper will be full of it. For the time being, the Peace Conference will fade into insignificance, and the destinies of one American citizen will be of more absorbing interest than the destiny of millions of dollars of indemnity. The arrest and condemnation of an American missionary will be a splendid advertisement for the Korean cause. If the Japanese authorities had been sitting up at nights trying to find a way of advertising their failure in Korea they could not have devised a better way of doing so than by arresting and condemning Mr. Mowry."

This is tall talk and is on par with all the high-sounding declarations and manifestos issued by Korean malcontents. No doubt Mr. Mowry's case will attract some attention in some quarters of the United States, but it is the height of folly to think, as the *Peking Daily News* does, that it will rouse the whole of it against Japan. Mr. Mowry has been found guilty of an act at variance with the law and the Japanese authorities have every right to prosecute him. For our own part, we do not think that he intentionally aided the Korean law-breakers. It is probable that he did not know of their offence, but the fact that they were found living in his house cannot be disputed. In view of this, no intelligent people will find

fault against the authorities for their " " against him. In writing as it has done in regard to his case, the *The Peking Daily News* is insulting the intelligence of the American people.

By this time, the Peking paper must be repenting of the silly things it has said. For no such tremendous echo was predicted it by has been evoked in the United States. We have still to wait for the irresistible onslaught of denunciations and criticisms of the Japanese authorities followed by an ultimatum and a mighty fleet from America.

The *Peking Daily News* is doomed to disappointment if it thinks that Mr. Mowry's case will help the cause of Korean malcontents, with whom it evidently is in hearty sympathy. The recent trouble in this peninsula has been sufficiently made capital of by the press in China for discrediting Japan. Specially has our Peking contemporary endeavoured to rouse public sentiment against Japan by publishing all sorts of sensational stories. What has been the result, it probably knows. Japan's power in this peninsula remains unshaken, and no man of influence have ever been found to be supporting the cause of Korean malcontents. It is even doubtful whether their appeal to the Peace Conference received even a moment's notice. The world is too wise to pay attention to the voice of a small group of malcontents, who really care for nothing but their selfish interests, against the best administration Chosen has ever had since history began.

## WHEN EVEN BRITAIN FAILS

Referring to the "Annual Report on Reforms and Progress in Korea" published by the Government-General of Chosen, the *Japan Chronicle* sneers at the authorities by stating that, in spite of the glowing accounts given in it of the successful Japanese administration, the peninsula is in a state of seething unrest. We do not know whether the British Government issues similar reports concerning its administration of Egypt and India, but we hear so much about the humane, enlightened, and magnanimous British rule of these countries that we have been taught to think the British colonial administration is a model to be followed by other nations. In spite of all this, if newspaper reports are true, both Egypt and India seem to be in state a such as the *Japan Chronicle* can not call quiet and orderly. When even Great Britain occasionally fails, how can Japan, so miserably little and incapable, hope to show better? If she did, it would be sacrilegious.

On the 26th <sup>of last month</sup> ultimo, the *Seoul Press* reports, judgement was given on "agitators" at Fusanshin and Kuchang, South Kyongsando, when 27 prisoners were sentenced to imprisonment with hard labour for periods ranging between 2 years and 5 months. Miss Chu Kyongai and Miss Pak Shiyun, teachers of Hsin Girls' School, were sentenced to imprisonment for eighteen months. These ferocious sentences on women teachers will not do a great deal to pacify Korea. The Japanese have no great respect for women—even for their own women—and the Koreans do not exactly put the sex on a pedestal. But if the Japanese authorities had any understanding at all of other people and of human nature under an alien Government they would know that such treatment of women provokes intenser and more enduring feelings of hatred and bitterness than any other thing than they may choose to do. Concerning the crimes of these two women, of course, we know nothing, but there is a strong inherent probability that they were nothing more serious than shouting in the street and perhaps succouring "insurgents." The indescribable brutalities inflicted in cold blood upon so many Korean women are sufficient reason for not concluding without further consideration that because they were sentenced by a court of law they were therefore guilty of some heinous offence.

"SLUDGE the Medium" appears to be in for a boom, having alighted upon a credulous age which is ready to believe all the old tricks, however gross they